The exceeding Riches of GRACE ADVANCED

By the Spirit of Grace, in an *Empty Nothing Creature*, viz.

Mris *SARAH WIGHT*,

Lately hopeles and restles, her soule dwelling as far from Peace or hopes of Mercy, as ever was any.

Now hopefull, and joyfull in the LORD, that hath caused *LIGHT* to shine out of *DARKNES*; that in and by this Earthen Vessell, holds forth his Own eternall love, and the Glorious Grace of his dear Son, to the CHIEFEST of SINNERS.

Who desired that others might hear and know, what the LORD had done for her soul, (that was so terrified day & night:) and might neither presume, nor despair and murmure against God, as shee hath done

Published for the Refreshing of poor souls, by an *Eye and Ear-witnes of a good part thereof*,

HENRY JESSE, *a servant of JESUS CHRIST.*

LONDON;
Printed by *Matthew Simmons* for *Henry Overton*, and *Hannah Allen*, and are to be sold at their Shops in *Popes*-head-Alley, 1647.

BRITISH
MUSEUM

TO HIS
CHRISTIAN FRIENDS,
Beloved in the LORD, in *London*, *Cambridge*, *Yorkſhire*, and elſwhere;
The exceeding Riches of Grace be advanced.

My Beloved;

MY Spirit rejoyceth in the *Lord*, who hath put ſuch an opportunity as this into my hand, of *Publiſhing* to you, and to others, and hereby of *Advancing*, *The Exceeding Riches of the Grace of God*, in ſuch a *Pattern* thereof, as here followeth: The Daughter of a gracious *Matrone*, of mine acquaintance in the *Pariſh* where I weekly Preach in *London*: who was in as *hopeles* and *deſperate* a condition in her ſelfe, as ever was any. Now often *admiring*, and *uttering* to others, eſpecially to afflicted, deſpairing, mournfull ſoules, (that reſort now to her,) the *unſearchable Treaſures of Grace*, to the *ungodly*, and *chiefeſt* of *loſt*, *undone ſinners*. The main *Cauſes* urging me to *Publiſh* it to you, and the *Contents* thereof, are in the *Books beginning*: The ſeverall *Uſes* are in the *End*. You know that *the works of Jehovah are great*, *honorable*, *wonderfull*, and [a] *glorious*; [a] Pſal. 111. 2, 3, 4.

and are greatly to be magnified: sought out of all them that have pleasure therein: He makes them to be remembred. Especially his works of *tender-Mercie*, * Psal. 145. 9. 17 which are over (and * *upon*) *all his works.* How desireable is it to one, and to the friends of one, that is in *great extremity* of misery, bodily, or spirituall; to hear of another, that was just in the *same condition*, that now is *cured?* How much longed for, is a safe *Harbour*, to a weather-beaten Ship, tossed and shattred with *Tempests?* How refreshful is rest and ease, to a tempted, hurried, wearied soul? How joyful and *beautifull is the glad tydings* of the Gospel *of Peace*, of riches of Grace, of the perfect righteousnesse of Christ, for the *chiefe* of sinners, enemies, murmurers, ungodly ones; to *souls wearied out* in looking on themselves, and their sins, and *desperate* wickednesse of their own hearts; and that gladly would mend all, and patch up a righteousnes in themselves, or partly there: (*Rom.* 10. 2.) that would first find a thorough change *in them*, such a dying of sin, and holy walking, before they think they may beleeve that Christ dyed *for such* as they, or justifies such ungodly ones, (*Rom.* 5. 7, 8. 10. *Rom.* 4. 5.) How mighty through God may it be, to support poore soules, that are perswaded they are reprobates, that are assured of it upon certain grounds, as they judge; and that they are damn'd, and in Hell already; that never any in their case was, or can be saved; that the sins of *Manasses*, of *David*, of

of *Peter*, of *Paul*, of *Mary Magdalen*, yea, and of *Cain*, *Judas*, and *Pilate*, are all lesse then their sins, and blasphemies, and might be saved, and themselves surely damn'd: for *such* to hear of one, that but *lately* was in the very same condition, *now* sounding forth, and wondring at, the *exceeding Riches of Grace* to her, the *chiefest of sinners*: to hear her selfe telling such despairing soules; *You cannot be more desperate, or more certain of hell and wrath, then I lately was*: and comforting them, by the same *consolations*, wherewith her *own* soul is now comforted in the Lord. This, all this, you have here held forth, in this *Pattern* of Gods patience, and abundant goodnesse towards this his unworthy handmaid, whose *low* and base estate *he* hath regarded: *He causing LIGHT to shine out of DARKNES*, (2 Cor. 4. 6.) The writing, transcribing, and often perusing hereof, hath been, and is sweet and precious to *me*, I must confesse: I wish your reading it may be so, and much more, to *your soules*.

As you reade, *Consider*; *Admire* the Lord in his *surpassing Grace* to *ungodly* ones. Doe not so commend the *party*, that is but an *Earthen vessel*, *born in sin*, as you are: but still, all along exalt and commend *the LORD*, *who alone is to be exalted*, (Isa. 2. 11. 1 Cor. 1. 29, 30, 31.) *Who puts his treasure into an Earthen vessel* of purpose, *that the excellency of the power may be of God*, *and not of flesh*. Be the more *vile in your own eyes*, when you see, *God is pacified*

towards you, for all that you have done, (Eze. 16.63.) And from *beleeving* his love to your soules, in *love* study *what you should render to him, in Christs Name,* (Psal. 116. 12. Col. 3.17.) *Praise* the Lord for leaving such *Patterns* of his *Riches of Grace,* [as that of Mrs *Drake Revived,* and that of *Gods gracious thoughts, towards great sinners,* (by Dr *Homes*) in a late Book, so called, so] especially *this:* And *Pray* for her, if the Lord shall restore her body [which as yet is weak, through her *former* pining away in continuall anguish of spirit: and by her grievous *beating her head against walls* in her terrors and temptations, being perswaded, that shee was in Hell already:] for which, shee hath now judged her selfe: and by her *late* inability for *above 70 dayes,* to *eat* at all, or to *drink* but very little, (of fair water, or small Beere, and that onely at once in two, or three, or four dayes:) and by her daily *spending* that small strength shee hath, by often uttering forth the *treasures of Grace,* and by oft speaking to *comfort* despairing souls; six or moe whereof have resorted to her:] *Pray* that shee may walk humbly, *rendring againe* in her measure, *according to the benefit done unto her.* [Since the former was fitted for the Presse, shee then not being likely to live, unlesse the Lord should work a Miracle: He raised her wonderfully, by faith in his Son, without any meanes, (when shee could use none) and that by *two degrees: First,* to EATE, and to ARISE, (*Jun:* 11. 1647.) Then (on Mid-

sommer

summer day,) to WALK; as both follow, neer the end of the Book, *Pag.* 137.] And *Pray for despairing soules*, here now being many of them) and for the more *exalting* of Jesus Christ, in the *powring out* of his Spirit upon his sons and daughters that beleeve, by stretching out his hand to heal, (soules and bodies:) and that Signes and wonders may be done in his Name; As the Disciples prayed, *Act.* 4. 29. as he hath promised, *Joh.* 7. 38, 39. *Mark.* 16. 17. *Act.* 2. 38. That *the Earth* (which now is so full of smoke and [a] darkness,) *may be filled* [b] *with the knowledge of the* LORD, *as the waters cover the Sea*, ([a] *Isa.* 60. 2. 3-19, 20. [b] *Isa.* 11. 9. *Habak.* 2. 14.) That envy [c] may depart, [d] all enemies being subdued, and wars [e] ceasing, ([c] *Isa.* 11. 13, 14. [d] *Isa.* 60. 12. 14. *Rev.* 3. 9. [e] *Isa.* 2. 3, 4. *Mic.* 4. 2, 3. *Psal.* 46. 8, 9.) edifying love [f] may so abound among all Saints, that *all may* [g] *know who are Christs Disciples, by the love they have one towards another*; ([f] *Ephes.* 4. 13. 16. 1 *Cor.* 8. 1. 1 *Tim.* 1. 4. [g] *Joh.* 13. 34, 35. *Mal.* 3. 16, 17, 18.) the God of Heaven setting up his *kingdome*, (that *fifth Monarchy*,) *that shall stand for ever*, (Dan. 2. 35-44.) The assured hopes of which joyfull [a] time, in the midst of present [b] fears, [c] difficulties [d], dissentings of brethr [e],

[a] *Isa.* 35. 1-10. *Isa.* 12. 1, 2, 3. with *Isa.* 11. 9, 10. *Isa.* 24. 23. *Isa.* 25. 1-6, 7, 8, 9. *Isa.* 26. 1, 2, 3.

[b] *Luk.* 21. 9 25-28. *Abac.* 3. 17, 18. *Mat.* 24. 29-32.

[c] *Mic.* 7. 8, 9. 18, 19. [d] *Rom.* 8. 17, 18 21.

[e] *Zeph.* 3. 9. *Isa.* 11. 9. 14.

[f] *Luk.* 12. 45. *Mat.* 24. 49. *Mat.* 18. 30, 31, 32.

[g] *Luk.* 12. 53 with vers. 36. 45. *Mic.* 7. 1. 6. with 8. 10-17-20. *Luk.* 21. 16-28. *Mat.* 4. 1. 6.

[h] *Isa.* 24. 1-4-14. 16. 20-22, 23. *Isa.* 25. 1-9. *Ps.* 46. 8, 9. 11. 1, 2.

[i] *Rev.* 3. 10. *Isa.* 26. 19. *Dan.* 12. 1. *Rev.* 11. 7. 13.

some beating their fellow-servants; and thoughts of persecutions, [h] desolations, *that hour of Temptation* [i] *that shortly cometh upon all the world*; have greatly rejoyced, and exceedingly gladded (*as still they do*) the heart of

Your endeared Brother, and companion in the tribulation, and kingdome, and patience of Jesus Christ,

HEN: {JESSE, *al:* JACIE.

BRITISH MUSEUM

TO

TO HIS RESPECTED FRIEND AND CHRISTIAN BROTHER, Mr JONATHAN VAUGHAN, of *All-Soules* in *Oxford*.

SIR;

THO this Relation following touching your beloved Sister, [*part whereof, (by a speciall Providence of God, bringing you hither at that* time of love,) your selfe *have been both an* Eye-*and* Ear-witnesse;] *as you have the neerest interest of any man: so it cannot but be acceptable to you, to retaine such* a Monument of the exceeding riches of GODS GRACE *manifested to her, and uttered by her, that untill* (Nisan 11. *vulg.*) April 6. *for four yeers together had been so deeply* afflicted *in Spirit*, tossed with Tempest, and not comforted. *Whereby both your selfe, and all your Christian friends in* Oxford, London, *in and about* Shrewsbury, *and elsewhere, that have known your Sisters sad condition, and have prayed and mourned for her; now that God hath* restored comforts to her, and to her mourners, (*Isa.* 57. 18.) *they may the more be stird up to* praise *and* magnifie *the Name of* the God of Pardons, *the God* that heareth Prayer. *And if the Lord please to moove in the*

the reading hereof, it may administer some doore of hope, *to some other poor soules, that are in as sad a condition, in as wofull and doleful a plight, as your Sister lately was in, and had so continued, especially since shee was about twelve yeares of age, till now of late, that shee is towards sixteen, as you well know. Whose distresse was the most unsupportable about a moneth before the Lord spake peace to her:* wherein (*as shee said,*) shee was in terror day and night, drinking deep of the cup of astonishment, being hopeles of mercy, murmuring against God, growing worse and worse, after many and solemne prayers for her, as one fitted for destruction. As sure to perish, as ever was any. The sinnes of *Mary Magdalen* that had seven Devils, of *Peter* that so denyed Christ, yea of *Judas*, of all shee could read of, or hear tell of, if all were put together in one, they were all nothing to her sinnes: that if all these, and such like, and *Judas* that betrayed Christ, and others such as he, were saved, yet should not shee: unlesse all the world should be saved: of which shee was as hopelesse: *as her selfe expressi'd, in the hearing of divers persons. That some that are in as* deep despaire *as shee was in, may heare what the* God of all Grace *hath done for one, as hopelesse as themselves: who now condemnes her murmurings; and now desires that others might hear what wonders God hath shewd to her soul, and no more might despair, or murmure against God: Whose* Grace to the ungodly, *to the* chiefest *of sinners, (making application of it to her*

selfe,

selfe, *in a melting humble manner,*) *the Lord enabled* this weak earthen vessell *to utter forth* ex tempore, *in* Soliloquies, *from* April 9. *til* April 20. *when shee knew not that others listened, and heard her,* (*and wrote it downe, as here followeth:*) *Neither* (*to my knowledge*) *doth shee as yet know to the day of the date hereof, that her words were writ down: much lesse that there is any intent of publishing to the world, what thus was uttered to her* own soul, *or to* others, (*Apr.* 20. *&* 25.) *which was in such sweet Streines of* Scripture-*phrases, so* opening, *and* descanting *upon severall places, so drawing out the Gospel-*Marrow, *and* pith *thereof, that was folded up therein; So* amplifying *it by* illustrations, —*and making such* applications, *as if it had been by some ancient, experienced* Minister *of the Gospel; and not by a Childe. Her own very words being here writ down, and kept close unto; the most part of them being first writ whilst shee spake, leisurely: and some of them as they were remembred by the Writer, or by your Mother, or by the Maid that tends her, being one that feareth God, and hath a good Memory. Though tis true, that in three or foure places, where there seemed either to want two or three words, or your Mother or the Maid might mistake a word or two, (shee oft speaking very low, to her selfe;) so much is here added; and that is appointed to be put in a differing letter, that you may see, how little, and how likely it is. The order of sentences, sometimes was not remembred, and some things were writ down, as they came to mind: and once or twice, matters of the same verse,*

verse, opened two or three severall dayes, are put toge-
ther, as if all had been spoken on one day; to prevent
often Repetitions: though some repetitions remain
as shee uttered them: All repetitions are not vaine
some are very Emphaticall, and very usefull: as, Re-
turne, Returne, O Shulamite, Returne, returne
Cant. 6. 13. So Cant. 2. 10. 13. Isa. 6. 3. Ezek. 21.
27. Psal. 136. Rev. 4. 8. Plantin, &c.

One that heard not your Sister utter any such ex-
pressions, would hardly beleeve, these should flow from
a childe, not sixteen yeers old: But you and I, and
many others that heard her, (whose Names follow,
pag. 9.) by reading them here, will recall and acknow-
ledge what we heard, and the more readily beleeve the
rest to be hers also, that are so related to be hers, by two
or three witnesses, fearing God. If some yet say;
How is it possible, that one so young, and never
understanding to purpose till now, should be able
so to speak? Tis answered; This is the Lords work,
and it is marvellous in our eyes: who out of the
mouth of babes and sucklings, hath ordained
strength, and perfected praise, (Mat. 21. 16. And
hath promised to his, to powre out of his Spirit in the
last dayes, upon them, and upon their children,
their sons and daughters, Act. 2. 17. 33. 38, 39.
Our Lord Jesus promised to his Disciples, that his Ho-
ly Spirit should bring to their remembrance, what he
had said to them, Joh. 14. 26. This good Spirit
brought to her remembrance now, when it was most
useful, what shee had read and heard formerly, and ope-
ned

ed her heart to underſtand them: and open-
ed her mouth to utter them in an humble, melting *manner;*
as he had opened to her; even when her bodily eyes
and ears were held; *which ſince* April 19. *are both*
of them opened.

And now Sir, many hearing of this wonder, *will come, or ſend to* you, *to your* Mother, *and to your* Siſter, *to enquire about it, as ſome came to* Hezekijah, *to* enquire of that wonder, *that was occaſioned by him,* (2 Chron. 32. 24-31.) The lifting up of his heart *thereupon, and his not* rendring according to the benefit done unto him: *and his* humbling himſelfe for that lifting up of his Heart; *are all writ for our inſtruction and benefit: as alſo* Herods *taking Glory to himſelfe,* Act. 12. 22, 23. *and Chriſts warning againſt this,* Joh. 5. 44. *All this ſhewing what we are ſubject unto; and what cauſe there is to look up to* Jeſus Chriſt *our* ſtrength, *our* all in all; *that he would not* leave us *to our ſelves, but make us like himſelfe,* humble, *Phil.* 2. 3-9. *his Apoſtles, that* rent their garments *when they were admired, and led out to the alone exalting of the God of Heaven himſelfe in his Son,* (Act. 14. 14. Act. 3. 12, 13.) *who ſhortly will bring down every high thing, and be* alone *will be exalted in the Earth: When* great voices *ſhall ſay,* THE KINGDOMES OF THIS WORLD, ARE BECOME OUR LORDS, AND HIS CHRISTS; AND HE SHALL REIGNE TO THE AGES OF AGES, *Rev.* 11. 13-15. Even

ſo,

O, Come Lord Jesus, Amen. *The joy hereof frequently refresheth with the refreshings of God;*

London † 2d Moonth *Ziu*, 2d day. Vulg. *April* 27. 1647.

Your fellow-servant and Brother, having & holding the witnes of *Jesus*,

HEN: { JESSE, *al:* JACIE

† *Postscript.* Moonths according to *Holy Scriptures*, begin at New Moons, (*Phasis*, or first *appearing* time,) *Num.* 10. 10. *Num.* 28. 11. Greek: *Psal.* 81. 3. Heb. (cal'd *Moonths*, from *Moons.*) Thus this yeare, the first Moonth *Nisan* (*Ester* 3. 7.) began *March* 27. vulgar: 2d Moonth *Ziu*, (1 *King.* 6. 1.) began *April* 26. 3d Moonth *Sivan* (*Ester* 8. 9.) began *May* 25. &c. The rest, (with their significations &c.) being published in the *Scripture Almanack*; the *Relator* thinking to make use of, with the *Vulgar Kalendar*, in the ensuing *Relation*; was led as yet to forbear it, till thereby people be furthered to understand the *Scripture language* therein; least he might seem to many Readers, a *Barbarian*, 1 Cor. 14. 9. 11.

To

To the Christian Reader, GRACE and PEACE.

MAny of these *precious Pearls*, these hidden Mysteries of the *Treasury* of the glorious Gospel being gathered and stored up together by the *Relator*, as they were brought to light day by day, before the 27th of *April* last: Divers Christian friends that had been partakers thereof, judged it unmeet they should be hid and hoarded up for a few to enjoy in private: much desiring they might be *published*, both for better supply to themselves, and to many others whom the Lord might please to support, refresh, and enrich thereby: When no more was gathered then what might be contained in two sheets or three.

The *Earthly Vessel* of conveyance being then most likely to return to earth, within a few daies. Hence was the more cause of willingnesse to yeild to this desire; and to prefix the Letter foregoing (for the better confirmation hereof) writ *April* 27. 1647. After that day she remaining as weak as before, and unable to eat at all for *eleven weeks* together; or to drink, but onely once in two or three, or once in four or five daies: and

and still drinking lesse and lesse, then that before (*pag.*55,56.) and her drink being onely faire water, till *April* 19. and sometimes small-beer afterwards (never strong beer.) Thus was this put to the *Presse*, and in the mean while, one day after another was occasion of *enlarging* it, by *conferences*, &c. and of *her still drawing neerer death*, in outward appearance, till *June* 11. And before *June* 11. and *June* 25. 1647. (*which were the daies of the Lords wonderfull raising up her body by Faith, as it shewed* page 135.-) a good part thereof was printed. Yet seing the more goodnes the Lord magnified towards her, *the chiefest of sinners*; the more his love therein melts and abaseth her; (as page 119. 125. 134. the LORD so abase her still:) Its hoped the LORD will still keep her soul in that humble frame: whereby the *publishing* hereof, which may be for great refreshing to many sad, troubled, disconsolate souls, and to others, who through God may reap abundant fruit hereby; may be no hurt to her; nor any cause at all of *repenting*, to the *Relator* or others; but of rejoycing and thankesgiving to many: which is the longing desire, and humble request of

London, *Scrip. stil.* 4. Mon. 23. day. Vulg. *July* 16. 1647.

Him that longeth to be made more conformable to the death of Christ: to dye to himself, and to live to God; and to walk in, and be led by the Spirit.

H. J.

Postscript.

Postscript to the Reader.

For better satisfying some, that would know many particulars distinctly, or els they will not beleeve what wonders are here mentioned: Here is added, touching this hand-maids *Parents*: Her Father was Mr *Thomas Wight*, (pag. 5.) son to Mr *Wight* of *Daintree*; and Brother to Mr *Nat. Wight* Preacher in *Tewksbury*: Her Mother, Mrs *Mary Wight* above seven yeers ago was also in deep terror and distraction of Spirit, (then living neer *London-stone:*) till the Lords good time of refreshing came. The *Maid* that tended on her, (hereafter mentioned,) known to Mr *Crudock* of *Wales*, is well known to many of his *London*-acquaintance: Her name is, *Hannah Gay*, daughter to Mr *Eli-Jahu Gay*, late of *Ireland* of *Traylaigh* in *Munster* Province: (whose Father went thither, to avoyd the *Ceremonies* here urged.) The Testimony of these two, the *Mother* and this *Maid*, of her drinking so little, & not eating at all, for so long, (from *March* 27. till *June* 11. pag. 55. &c.) both these being of approved faithfulnes, may be sufficient. (2 *Cor.* 13. 1.) Of the expressions from *pag.* 35. to the end of the Book, the *Relator* was with them, an eare-witnes generally. [A great part of nine leaves, was taken by him from the Relation of them, or one of them, being writ as they spake, *Verbatim*; (*viz.* from *pag.* 19. to *pag.* 35.) Some of

the *Repetitions* therein, especially of *two Names*, being taken with the rest; so passed to the Presse with the rest: which now the *Relator* likes not, wishing they had been forborne. Thou art entreated therefore to excuse it: and what other failings are, or appeare to be. Remember, *In many things wee all slip*, Jam. 3. 2. *Greek*. Gal. 6. 1, 2.]

Amongst others that have been with this *Handmaid*, were these, of esteeme amongst many that fear the *Lord* in *London*; viz. Mr *Prime* of *Cambridge*, now Minister in *Lawrence Pountney*, (lately of *Black Fryers*;) Mr *Cradock* Minister in *Nicholas* lane, Mr *Barker* Minister at *Garlick*-hill, Mr *Brag* from about *Bristol*, Mr *Isaac Knight* late of *Holland*, Captain *Harrison*: The Lady *Mayerne*; Lady *Hartop*, with Mrs *Fant* her sister, (now Mrs *Stock*,) and Mr *Ric. Wollaston*; Mrs *Rolls*, wife to Judge *Rolls*, Mrs *Mary Leek*, *Hanna Trapnel*, *Dinah* the Black; and those that are named *pag.* 8, 9, 10. and many others. The *Reason* of naming many, is there rendred, *viz.* that some more incredulous, might the sooner beleeve, and reap benefit, and not reject the mysteries of God, against themselves, to their hurt. (*Lu.* 7. 30.) Which may plead excuse for naming them. *Joh.* 4. 39. *For the saying of the Woman, many of the Samaritans beleeved on Jesus.* Joh. 12. 11. Joh. 11. 45. *By reason of Lazarus being so raised up, many beleeved on Jesus.* Act. 9. 42. *By making known his raising up of Dorcas, many beleeved on the Lord.*

For

For my dear and honoured Friend and Cosen, Mr H. JACIE.

Dear Cosen;

I Salute you in the *Lord.* I did much rejoyce in those *breathings* of the *Spirit of God* which I found in your *little Book* Of the *RICHES OF GRACE ADVANCED*, &c. Surely, the Lord is *teaching* his people, and fulfilling his promises; *They shall be all taught of God:* (Joh. 6. 5.) And thus his *New Covenant* with his people shall be more and more revealed, and *the Lord alone shall be exalted in that day*, (Isa. 2. 11.) When I meet with such *precious manifestations* of the *Lord*, methinks I taste those *waters* of *life*, those *rivers of living water which shall flow out of the bellies of those, who beleeve in Christ*, (Joh. 7. 38.) There is not a *reame* of this water, but it proceeds from the *throne of Grace*, (Rev. 22. 1. Zac. 14. 8, 9.) Though I flow in the *vallies*, in the *poore*, *low*, and *humble christians.*

I finde in this *Spirituall Treatise* of yours, two things very *experimentall*; the *one* is her *legall*, and the *other* her more *Gospel* condition: In the *first*,

shee is in *bondage*, in *blackness*, and *darkness*, and *tempest*; in much *distresse*, and *shadow* of *death*, her life *drawing nigh unto hell*: and afflicted with all his waves; (*Psal.*88.3.7.) In her *Gospel* state, I find God *shewing wonders* to the *dead*, making the *dead* to *rise* and praise him; shewing his *loving kindness* in the *grave*, and his *faithfulness* in *destruction*: and making known his glory in the *dark*, and his righteousness in the *land of forgetfulness*, (Psal. 88. 10, 11, 12.) And truely the *voice* of *joy* and *gladness* is in the *tabernacles* of the *righteous*, (Psal. 118. 15.) I finde that when *God* reveales himself in *Christ*, in his *grace* and *love*, the *Spirit* of the *Christian* is sweetly *raised*, and *cheered*, and the *love* of the *Lord* is as *wine*, even as the *spiced* wine. I make no question, but the Lord will fill this soule with more *discoveries*, then this of glorious *grace*; this *truth* being that *first* discovery of God in *love*.

Dear Cosen, you do well thus to watch the *appearances* of *God* in *his*, and to publish them to the *Saints*.

I am yours in the Lord,

JOHN SALTMARSHE.

BRITISH MUSEUM

A TABLE of the Places of holy Scripture, that in this Book are opened, illuſtrated, and applied.

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May 24.

MAy 24. 1647. *Mris* SARAH WIGHT, being then ſtill very weak in body, (and keeping bed ſince *April* 6.) ſaid thus to the *Relator*: *I would others might hear how gracious the Lord hath dealt with me*, the chiefeſt of ſinners, that none might DESPAIR and murmure, *as I have done*: *Though I* murmured *as they in the Wildernes, as much as thoſe that fell, yet he hath brought me into the Land of* Canaan: *and hath brought* Legion *to her right minde, and ſet her at his feet. I was ſtrongly perſwaded that what I did eat or drink, it was as the unworthy eating the Sacrament, I ſtill did* eat and drink mine own damnation: *every thing I did, or ſaw, was terror to me. So it remained, and might have remain'd for ever, had not his loving kindnes prevented me, and drawn me to himſelfe.*

O that all creatures, reaſonable and unreaſonable, might praiſe the Name of the Lord. And I would others might hear of this, that none might PRESUME: *For if they knew the terrors that I have felt, the terrors of Hell, for ſinning againſt light, againſt God, and againſt a Parent, for murmuring, lying, revolting; (judging I had committed that unpardonable ſin,) if they knew what it is to have God hide his face, and be as an enemy, they would* not preſume.

COURTEOUS

COURTEOUS READER;

THOu art entreated to mend these few *faults* with thy pen, before thy reading; that so it may be with more profit to thee and others, and with lesse mistakes.

PAge 3. line 8. 17. read 19. (p. 34. l. 1, 2.) p. 12. l. 10. *laid and did it*, r. *said so, and did with it.* p. 9. l. 4. from the end. *Book-sellar*, r. *Book-sellars*, p. 21. l. 24. *at thee, no*, adde, *Hebr.* 13. 5. p. 39 midst, put out, Mr *A.* p. 48. l. 7. *à fine* dele *Sarah W.* p. 49. l. 10. *purg-*, r. *wash.* l. 11. *wash*, r. *purge.* p. 50. l. 5. *employ*, r. *enjoy*, p. 56. l. 23. *more her*, r. *made her.* l. 22. *and that*, r. *and told him that.* p. 60. l. 10. *rea-dy*, r. *ur-ged.* p. 73. l. 16. *you beleeve not. The-* r. *You beleeve not; the-* p. 81. l. 8. *à fine, sour yeer*, r. *four yeer.* p. 116. l. 6. *à fine, my imes*, r. *my times.* p. 131. 6 *à fine*, Mar. 20. r. Mat. 20. 16.

THE EXCEEDING RICHES OF GRACE ADVANCED.

THE *Relator* hereof (being one who * desires to feare the Name of the LORD,) having been both an *eye* and *ear-witnes*, both of the sad *sufferings*, and longed-for-*deliverance* of this handmaid, Mrs *SARAH WIGHT*; and after his enquiring at the first and best hand, having many of her precious Evangelicall expressions, (as *the first fruits* thereof) testified to him, by such as are well approved off for *godlines* and *faithfulnesse*, who were also *eye* and *ear-witnesses* with himselfe of the rest here recorded; And he observing, and noting down presently from time to time, since this happy change, such *Glad tidings* uttered of the *Righteousnesse of God*, of *his Faithfulnesse* and *Salvation*, of his *benigne Kindnes* and *Truth*; he could not but *Publish* it to the *World*, for the exal-

* Neh. 1. 11. 6.

ting of this glorious Name of God; an
for the refreshing of poor, hungry, emp
ty, sinfull, burden'd, drooping, despa
ring souls, that judge none to be so ba
and hopelesse as themselves; and for th
building up of others *in their holy faith*
he would not, might not, durst not kee
it to himselfe alone, and so *conceale it*
hide it, or *withhold it* from others; as h
would not for all the world, have th
Lord *withhold*, or *hide*, or *close up his te*
der-mercies from his own soule, as the *Psa*
mist argueth, *Psal.* 40. 9, 10, 11.

For the better satisfying of some tha
would hardly give credit to the won
derfull things herein related: It wa
judged meet, there should

1. *First* be laid down somewhat *touch*
ing this Handmaid, *her parentage* an
dwellings, earthly, and spirituall.

2. *Touching her Education.*

3. *Touching her Afflictions in Spiri*
especially since shee wronged her Con
science, at her being about 12 years old
till *April* 6. 47. (shee being now towar
16 years old.) And of godly *Ministers*
and others, that knew her soule in
versity, and sought to comfort her: an
that have seen her since the Lord hat
comforted her.

4. *Touch*

4. *Touching the Lords delivering her,* *April* 6. 1647. when no creature could help, ſhee being then ſtruck *deafe, blind,* and *lame*; and terrified beyond meaſure: this *extremity* was the Lords *opportunitie.*

Then 1. *of her ſo continuing deafe and blind,* til *April* 17. many dayes together, except part of one day, wherein ſhe had ſatisfaction to her troubled Spirit, that her Mother had pardoned her murmurings againſt her.)

2. *Of her being acted,* both then, and often after, *to* admire, *utter* forth, and *magnifie the exceeding Riches of Gods grace* to ſinners, to her the chiefe of ſinners. *Her* ſpeeches of Grace, *which follow, were all in her Bed, being in the time of her bodies great weakneſſe, partly through her former deep ſenſe of Gods wrath, conſuming and pining away: and ſince this* happie change, *her* ſtomack *being exceeding weak, nothing thoughts of food, or drink, (except what follows) her* voice *thus being* very low, *and oft whiſpering, (it could be heard by none, but that were very neer her;) uttered* in an humble, melting manner, *ſtop'd ſometimes with teares or ſighs*; her eyes *and* countenance *being alwayes covered, becauſe of the great weakneſſe of* her eyes, *that ſo*

are spent; and by spending her selfe in speaking to other distressed soules, and to others.

3. *Of her Conferences* then and since

1. *With* many despairing soules, whose *Names*, and *dwelling places*, are forborne by the *Relator*, in tender respect to themselves, and their friends: least some not experienced in *Temptations* might the more reproach them, or the *Name of God*, for what these uttered in *distresse*, or through *Temptation*. But their Expressions, and the *Answers* to them are recorded as neer as could be, being then writ down, for help to themselves hereafter, and to others in like condition, if the Lord will: Hoping this will not offend them.

2. *Conferences with others* about the *Church-Ordinances*, the *Spirits powring forth*; about the *New Covenant*, the *Law*, *Works*, *Mans endeavours*, *Punishment for sinne*, *Election*, &c.

4. Of the Lords power in *sustaining her*, *now above 70 dayes*, by a *little water* taken once in three or foure dayes, and very little besides.

All these are here set downe, though the *latter* are set downe *occasionally*, and not all in this same order.

I. *Touch-*

I. *Touching her Earthly Parentage.* This Mr *Sarah Wight*, was daughter to Mr *Thomas Wight*, sometimes of the *Auditors Office*, and of the *Exchequers Office*: *Her earthly dwelling* is now with her faithfull Mother Mrs *Mary Wight*, widow, in *Lawrence Pountney*-Lane, by *Caning-street* in *LONDON*: *Whose Father* was Mr *Edward Purcel* Esquire, of *Ansloo* neer *Shrewsbury*: and *whose former Husband* was Mr *Edward Vaughan* Esquire, the *Kings Receiver*, and *Surveyer* for *Northampton-shire*, and for *Rutland-shire*: by whom shee had her sonne Mr *Jonathan Vaughan*, now of *Alsoules* in *Oxford*. Who not long since writ thence a Consolatory Letter to this his sorrowfull Sister *SARAH*, wherein saying thus: *Doest thou despaire, because thy Tempter is a Lyon for his strength? Behold the Lyon of the Tribe of Judah, Christ* the mighty God: *who* can *and* will *deliver thee out of his paw.* — *A fountain laid open for sinne, and for uncleanesse. I verily beleeve, that although for the present you lie among the pots, of no use: yet thy God will make thee a Vessell of Honour, an instrument fit for thy Masters use; whereby he will square sinners, to his own glory*, &c.] This in his Letter is now fulfilled, and fulfilling. Shee that was born of flesh and bloud, *borne in sinne*; and that was by Nature a childe of wrath: is now borne from above, *borne of God*, having given to her *Faith* and *Love*: and hath Jesus Christ [a] to her a *Brother*, and God to her [b] *Father*.

[a] Mat. 12. 50.
[b] Rom. 8. 17.

b 1 Joh. 3. 2. b *Father*, and her c *dwelling place*; He
c Psal. 90. 1. d *dwelling in her, and shee in him: Let*
d 1 Joh. 4. 12, *him* and her *that glorieth*, not glo-
16. e 1 Cor. 1. 29. *ry* in the flesh, but *in the Lord* e *a-*
-31. *lone.*
Jer. 9. 23.

II. *Touching her Education:* In the time of her Mothers deep afflictions of Spirit, and sore Temptations, shee was *well trained up in the Scriptures*, by her godly faithfull Grand-mother, Mrs *Wight* of *Daintree*. And when the Lords *time of Love* was, that he vouchsafed to manifest his Grace in Christ to her Mothers soule, then the Lord brought her home to her, shee being then about 9 yeares old. Shee gave her selfe much to read and study the *Scriptures*: Which though shee then understood not aright; yet the Lord by his Holy Spirit brought to her *remembrance*, and *opened* to her since her restoring, what formerly shee had read; for great comfort and soul-refreshing to her selfe, and to many others; as hereafter followeth. Which is a great encouragement to all that feare God, to train up their children in the holy Scriptures; as, 2 *Tim.* 3. 15. *Chap.* 1. 5. *Prov.* 22. 6. *Deut.* 6. 6, 7. *Gen.* 18. 19.

III. *Touching her afflictions.* From her childhood she was of a *tender* heart, and oft afflicted in Spirit: Her Temptations were not so great, till shee was about *twelve* yeares old; since which, they have continued with more violence till *Aprill* 6. 1647.

1647. it being about 4. yeares. [Shee is not *ſixteen* yeeres old (as her Mother ſaith,) till *September* following.]

The beginning of her more violent Temptations was thus: Her ſuperiour bid her doe a ſmall thing, judging it meet and lawfull: Shee did it, doubtingly, fearing it was unlawfull; and as ſhee did it, a great Trembling in her hands and body fell upon her: being condemned in her ſelfe. About a moneth after, returning home, having been abroad, ſhee had loſt her hood, and knew ſhee had loſt it. Her Mother asked her, for her hood. Shee ſuddenly anſwered, My Grand-mother hath it. Her heart condemned her inſtantly, and trembled againe exceedingly. And theſe were the firſt chiefe occaſions of her deep deſpaire: And upon this, ſhee had caſt into her Conſcience, that *ſhee was both a Thiefe, and a lyar*, and was terrified ever ſince, that ſhee was ſhut out of Heaven, and muſt be damn'd, damn'd.

In the laſt four yeeres, ſhee was oft in ſuch extremities, ſhee could beleeve nothing but Hell and Wrath—to be her Portion; and other times, that there was no heaven, nor hell, but in our Conſcience: and that ſhee was *damn'd already, being an unbeleever*: and therefore if ſhee could but diſpatch this life of hers, there was an end of her ſorrows. A ſubtle deceit of the old Serpent! Hence ſhee oft attempted wickedly to deſtroy her ſelfe, as by drowning, ſtrangling, ſtabbing, ſeeking to beat

out her braines, wretchedly bruising, and wounding her self. The chiefe cause of *such* weaknes since

But the Lord who is her life, and loved her then in her bloud, he wonderfully prevented her destruction, many wayes. Sometimes by one or other at that instant, sometimes staying her in the acting, when no creature was by: Sometimes by bringing to her minde some choice Scripture: as this, *No weapon form'd against thee, shall prosper,* (*Isa.* 54.17.) or this, *None shall take them out of my hand*; or, *out of my Fathers hand,* (*Joh.* 10. 28, 29.) This stop'd her sinfull act, but the comfort stayed not.

Many precious Ministers came to comfort her: In *London* these, Mr *Thomas Goodwin*, Mr *Barker*, Mr *Lockyar*, Mr *Palmer* their Minister in *Lawrence Fountney*, Mr *Sprigge*, Mr *John Simpson*, and others. And these came to her in or neer Shrewsbury, Mr *Hildersham* of Felton, Mr *Paget* (Father of Dr *Paget* now of *London*) Mr *Wright* of Wellington, Mr *Smith*, Mr *Fisher*, Mr *Blake*, Mr *Morgan Floyd*, Mr *Moston*: All these and many moe godly Ministers and precious Christians, being acquainted with her sad condition, endeavoured to comfort her: and shee gladly would have received comfort; but it was then hid from her.

Some glimpse shee had, especially by meanes of her kinsman, Mr *John Browne*, of *Shrewsbury* (a faithfull and loving man) and by one whom he brought with him, *viz.* Mr *Daniel Floyd*: but it was soon eclipsed againe; and shee remained in grie-

vous

vous horrour day and night; concluding shee was a Cast-away, a Reprobate, walking daily in the midst of fire and brimstone, as one in Hell already. Till the Lord (who had loved her with an everlasting love, and in loving kindnesse prevented her ruine,) at last *restored comforts to her, and to those that had prayed and mourned for her.*

And since her much prayed-and hoped-for-*deliverance*, amongst many that have visited her, were these *Ministers*; Mr *Palmer*, Mr *Sprigge*, and Mr *Simpson* beforesaid, Mr *Peters*, Mr *Charnock* of *London*, Mr *Atherley* of the Charterhouse (with his wife,) Mr *Hide* of Wighton in *Yorkshire*, and the *Relator*. Also the Lady *Willoughby*, the Lady *Rensla*, and the Lady *Clotworthy*, the Lady *Vermuiden*, with her daughters Mris *Sarah*, and Mris *Katharine*, Sir *Ric: Philips*, and his Lady, dau: to Dr *Oxenbridg*, Sir *Richard Saltonstall*, with his Lady; Dr *Coxe*, D *Debote*, Dr *Worsley*, Dr *Paget*, Physicians; Mris *Palmer*, wife to Mr *Palmer*. Also Mris *Fines*, wife to my Lord *Says* eldest Son, and Mris *Harrison*, wife to the *Chamberlain of London*, Mris *Sarah Jones*, wife to Mr *Tho. Jones* Esquire of Tower-hill, Col. *Langhams* wife, daughter to the Lady *Roberts*; Mr and Mris *Liggon*, Capt. *Price*, and his wife, Mris *Wilson* at Nags-head; Mris *Lane*, Mr *P. Barbon*, and his wife: Mris *Owen*, and Mris *Hannah Allen*, Bookseller, Mris *Manning* of Tower-street, Mris *Elizabeth Waldo*, sister to Mr *John Pocock*; Mr *Ellis* and Mris *Ellis*, Mris *Hawkins*, Mris *Flood*, and Mris *Thare*, all neer *London*.

don-ſtone: and her couſins Mr *Brigs* Taylor and his wife, M^ris *Barney* of Norfolk; and of their neerer neighbours, Mr *Lewes* Merchant, M^ris *Thurrel*, M^ris *Grace Philips*, M^ris *Dunper*, M^ris *Aires*, &c. Beſides her Brother Mr *Jonathan Vaughan*, of *Alſoules* in *Oxford*, & her uncle Mr *James Wight* of *Southa:* and his wife, and other two Ants, M^ris *Anne* and M^ris *Mary Wight*. Many moe might be named, who have ſeen her of late, and have been much affected in hearing of the Lords wonderfull workings, in, and towards her: But theſe are ſufficient to witneſſe what they have ſeen, or heard, and beleeve: many of them being perſons of note, and of much eſteem in *London* amongſt them that fear the Lord. The *naming* of them, the *Relator* deſires may not be offenſive to *any* of them, ſeeing 'tis done for the more aſſuring this great and *memorable* worke of Gods mercy, to ſome that (like *Thomas*) will not *beleeve* it, unleſſe (at leaſt) they may ſpeak with ſome, that have been *preſent* with her.

About a moneth before her *great deliverance*, Satan having but a ſhort time ſo to torment her, her ſtormes and tempeſts were greateſt of all. Shee was grievouſly hurried with Temptations; ſo terrified, ſhee could not reſt at all, for many dayes and nights together. Whilſt ſhee was able to goe abroad, her Mother would have her goe with her to heare Sermons, on the *Lords dayes*, and on the *Lecture*-days there. One *Lecture*-day ſhee was gone forth before her Mother; who miſſing her, went

to

to the Assembly, and not finding her there, came forth, and suddenly went, and sent towards *Thames* to seek her: where shee had been, to have cast her selfe in, but was stayd from it by the power and goodnesse of God: and being found, shee had a command on her spirit to goe to heare that Sermon, and her Mother coming to her, shee readily yeelded to goe with her Mother to the *Lecture* there. Where was proved, what favour God will shew towards the flock of the *Jewes*, that he will *graff* multitudes of them *into their own Olive*, pardoning their sinnes against Christ, restoring them to great dignity, &c. He that preached went in to Mrs *Wights* house there after the Sermon, and spake with her daughter, asking her, if the Lord spake any peace to her thereby. Shee answered, *shee would not for all the world, but shee had heard that Sermon.* Being asked, why so? Shee said, *That God will shew mercy to the Jewes; and they are the baseſt people on earth*; that so hate the Name of Christians, and much more Christ himselfe: *and yet that God will call them*; This supported her a little at that present; but it stayed not with her, and shee was againe under horrid Temptations, to beleeve there was *no God, and no Devill: no Heaven, and no Hell, but what shee felt within her.*

One day being strongly carried on in that temptation, *that there was no other Hell, but here in the Conscience*; As that famous Mr *Honywood* had said and done with a *Venice Glasse*, (who said *shee was*

as ſure to be damn'd, as that was to break; and therewith threw it from her to break it; and yet it brak not;) ſo did ſhee with a little white drinking cup, an earthen cup; ſhee ſaid, *As ſure as this cup ſhall breake, there is no other Hell:* and therewith ſhee threw the cup with violence, againſt the far ſide of the chamber; and though it light againſt the wood, it brak not. Her mother took it up, and ſaid, *Loe here child, it is not broke.* Shee got it againe, and ſuddenly ſaid and did it ſo againe, and again, and once againſt the edge of the door: thus ſhee ſtruggled, and did foure or five times, and yet it brake not; but at the fift time a little nip brake out. And now ſince the Lord hath created peace to her, ſhee hath deſired to drinke ſtill out of that her white cup; till their Water-bearer unawares caſt it downe, and then it brake all to pieces.

In her deſpairing fits, ſhee ſeverall times would turne to the places in *Job*, and in *Jeremy*, where they *curſed the day of their birth*; and ſhee ſaid to this effect; *Job curſed the day wherein he was borne, and ſaid, Wherefore haſt thou brought me forth of the womb? Oh, that I had given up the ghoſt, and no eye had ſeen me.* Shee turning to the places, *Job* 3. 3. *Job* 10. 18. *And* (*Jer.* 20. 14. to the end) *Jeremie curſed the man that brought tidings of his birth, with bitter curſes, becauſe his mothers womb was not his grave, and ſaid; Wherefore came I out of the wombe, to ſee toile and ſorrow, that my dayes ſhould be conſumed with ſhame?* But ſhee ſaid, *Have not I much more*

cauſe

cause to say so, then they had? for they were in a blessed condition: but I am curs'd, and must be a fire-brand of Hell for ever.

These and many other desperate expressions, shee frequently used, especially in the *last moneth* of her sorrowes. When they encreased daily, so that her soule was exceedingly troubled, and shee was, as it were all shattered to pieces. And shee was so weary of her life, and of her selfe, and of every thing, shee was never at such a passe, in such extremitie, in all her life before.

Her tender and good *Mother*, attending on her continually day and night, to prevent her mischieving her selfe; being still upheld with great hopes, that the Lord in his good time, would come in to her with his consolations, yea, shee was verily perswaded so. (as was also her *Brother* in *Oxford*,) And this made her sore take the more easie; which else had been intolerable. Yet when this extremitie had continued long, so that for many dayes and nights together, her mother had taken no rest. At last shee was even wearied out with continuall watchings, and to the end her selfe might enjoy some rest, to prevent harme to her selfe, shee had spoke to a friend, desiring that her daughter might be for a little season with her; which her friend was very willing unto, and her *daughter* was desirous to goe with her, that her *Mother* might enjoy rest. But the *Lord* prevented both in his goodnesse. For when her friend was

come

come, her daughter was taken with such an *exceeding trembling*, and such extremity of sorrow and trouble and *weakness*, that shee was not able to goe with her. A forerunner of her deliverance.

Then her *Mother* procured a maid that feared God, to help to look to her, who came that same day of her so trembling, being *Tuesday Aprill 6.* When the maid beforesaid came to her, shee found her weeping most bitterly, & wringing her hands grievously, saying, *I am a Reprobate, a Castaway, I never had a good thought in all my life. I have been under sinne ever since I can remember, when I was but a childe*, &c.

This heavinesse was greatest, this night was darkest of all, when the day, the joyfull time of her deliverance was neer at hand. And like as at the beginning of her grievous despairing, about foure yeeres agoe, upon those two sinnes beforesaid, a great trembling fell upon her at the beginning of her deep despaire and trouble: so now, at the ending there of, the like trembling fell upon her, such as shee never had at any other time. And now, thus trembling exceedingly, and weeping, and wringing her hands, shee said to this effect: *My earthly Tabernacle is broken all to pieces, and what will the Lord doe with me? If I should hang on Gibbets, if I should be cut in pieces, if I should dye the cruellest death that ever any did, I have deserved it, I would still justifie God, aye if he cast me to hell.* (Thus the Lord caused *Job*, to *humble himself*, and

justifie

justifie the Lord, when his restoring was at hand.) Her hands and her feet were clunched, so as shee could not stand. Shee was tempted to blaspheme God and dye. And when shee was urged to speak, her tongue was smitten. Afterward shee being laid down, shee said to her Mother, *Ile lye still, and heare what God will say to me: He will speak Peace, Peace. If God will speak a word of Peace at the last moment, I should be contented.* Then shee desired them that none might trouble her, but that shee might lie in peace. And shee lay still, as in a sleep, or as in a trance rather, from that tuesday night, *Aprill* 6. till the last day of that week (cald Saturday) at night; except when shee cald for a little water to drink, and drunk two or three cups of water. No other sustenance shee took all that time. And this was the time of love, when the exceeding riches of Grace was advanced.

Aprill 10. 1647. that *Saturday* at night, about midnight, or after midnight, shee began to expresse the first expressions of comforts, of such soule-satisfying comforts, that ever shee so manifested: [though her soule enjoyd them from that Tuesday night before; as since her Trances ceas'd shee hath declared.] Even now, when all mans help faild, and when all meanes before used could not doe it; and when now shee was made uncapable that way to receive it, being now struck both blind, and deafe: her eyes being fast closed up, wrapt up together: As *Saul* (who is called *Paul*) when

(when the Lord converted him, *was three dayes without sight, and neither did eat, nor drinke*, Act. 9. 9. And thus shee began: *My soule thirsts for the water of life, and I shall have it: My soule thirsts for the water of life, and I shall have it,* (foure times in ardency of spirit uttering those words, then adding) *a little water good people, a little water.* So shee drank two or three little cups of water. Then shee sate up, and with a most sweet and chearfull heavenly countenance, and with much brokennesse of heart, in an humble melting manner, Teares sometimes trickling down, shee spake with a low voice, as followeth.

Ah, that Jesus Christ should come from the bosome of his Father, and take the nature of man upon him! and come in such a low estate, and lie in a Manger! There's three sorts of people in the world, a higher sort, and a middle sort, and a lower sort: Christ came to the lowest soale; he lay in a Manger, a contemptible place. Doe you not see an excellency in him? I tell you, there's more excellency in him, in his lowest state, his meanest state, then in the world; ay, then in a thousand worlds. Doe you not see an excellency in him? (twice repeating this question of their seeing this excellency in him.) *Who came he to dye for? for sinners; aye for the greatest sinners, the chiefest sinners, the chiefest sinners. A dying Christ, for a denying Peter; a dying Christ, for a denying Peter; a dying Christ, for a denying Peter. Peter denied him, and yet he dyed for him. Goe tell Peter! Goe tell Peter! Ah Peter!* And then shee paused

sed a while, as admiring it: and proceeded thus: *For a* Peter! *for a* Mary Magdalen! *for a Theefe on the Crosse that none should despaire: a crucified* Christ, *for a crucified* Theefe; *a crucified* Christ, *for a crucified* Theefe: *A persecuting* Saul, *becomes a beloved* Paul: *for the* chiefest *sinners, the* chiefest *sinners. Not the proud Pharisie, but the poore Publican. No sin separates from Christ, but the sin of Unbeliefe. And this is the Faith,* beleeving *a full Christ, to a nothing Creature: a full Christ, to a nothing Creature: a full Christ, to a nothing Creature. To me, the chiefest of sinners: yet I obtained mercy* through unbeliefe: Christ came not to find faith, but to give faith: Christ came in to me, when I was in my unbeliefe. There's a fountaine open, for* Judah, *and for* Jerusalem, *for sin, and for uncleanneſſe. A fountain open, for* Judah, *and for* Jerusalem, *for sin, and for uncleanneſſe. A fountaine, not streames, but a fountaine: open, an open fountaine: if a doore stand shelving, you cannot come in, but you must thrust to come in: but if it stand wide open, then there's freedome for you to goe, freedome for you to goe. Its open * for* Judah: Judah *that play'd the Harlot, yet God ſaith to* Judah, *Returne, though thou haſt play'd the Harlot with many lovers, returne, for I am married to thee. For* Judah, *and for* Jerusalem: *and what was* Jerusalem? *her skirts were full of blood, her streets were full of blood: Yet the fountain is open for* Judah *and for* Jerusalem, *for sin, and for uncleanneſſe: for*

* She meant, being then in unbeliefe.

* The house of *David*, is of *Judah*, Mat. 1. 1, 2. 6.

all sin, for the greatest sinne, the chiefest sinne and sinners.

Who is this fountaine? Jesus Christ, he is this fountaine: a filling fountaine, and never dry; a filling fountaine, and never dry; a filling fountaine, and never dry.

Who is a God like to thee? pardoning sin, all sin, sin past, present, and to come: not onely pardoning sins, but passing by the transgression of his heritage. Passing by daily sins, and frailties he retaines not his anger for ever; He is slow to wrath, but he delights in mercy: He is slow to nothing but to wrath; but he is swift to mercy. His wrath is but a little, in a little wrath: and what's that? but with everlasting kindnesse will he shew mercy: His mercy, and his kindnesse is for ever, for ever: Christ was first crucified, before he was glorified: before you receive a Christ glorified, you must receive a Christ crucified.

These sweet expressions, and moe to the like effect shee uttered after midnight, towards the *Lords day* morning, being *Aprill* 10. or 11. and then ceased, and lay downe: and continued *blind and deafe*, till *Aprill* 17. that shee desired to see her *Brother*; (except once, the occasion whereof is hereafter mentioned) and from *Aprill* 10. till the 13th, being *Tuesday* at night following, neither speaking, nor eating, nor drinking any thing in the meane while; nor since the *Tuesday* before, but what is mentioned.

When her *Mother* had moved her to take some-

what,

what, laying her hand upon hers, (for shee heard not what was said to her,) shee spake as one troubled at it, and said, *Why doe you hinder my Communion with God?* And remained troubled, sighing about it, for some time after: which caused a forbearing to urge her therein.

Tuesday-night *Aprill* 13. first having started suddenly, shee said: *The Devill fights with me, as he did with* Michael, *and his Angels. Doe you not see him? Doe you not see him?* [and shee struck with the back of her hand from her; and thus proceeded;] *But the Angel shall prevaile, the Lyon of the Tribe of* Judah, *hath overcome him. The Accuser of the Brethren is cast out: The Accuser of the Brethren is cast out: The Accuser of the Brethren is cast out. Jesus Christ came to destroy the works of the Devill; He took our nature upon him, that he might be partaker of our sufferings.* [Then shee added:] *Come Lord Jesus; Come Lord Jesus: But why say I, Come? He is come, he is come, he is come: He hath dispossessed the strong man, and hath taken possession of my soule; and will dwell with me for ever, for ever, for ever. Behold* Jerusalem, *thy King cometh riding on an Asse: not on a horse prepared. How neer are the Saints to Christ? They are his Jewels: Nay, they are his signet on his right hand: Nay, they are his seale on his heart: they lye in his bosome. When you take a thing out of a mans bosome, you cannot take it, but you must touch the man:* (clapping her hand on her breast.) *That that I admire most is, that Christ took our nature, he took our nature. Meri-*

and Angels admire it: aye and Devils too, if they can. When the Lord doth any great thing, he puts bis I to it: I, even I am he. Ple make a New Covenant: Ple write my Law in their heart. Ple pardon your sinnes. Ple doe them away as a thick cloud. I change not, therefore are you not consumed. Ah, what a foolish creature am I? I could not endure to heare one speake of the Devill, and I was as bad as he, in distrusting of God, that dyed for me.

Oh, that the world knew Jesus Christ! Sure they would not distrust him, they would not despight him, they would not persecute him. Christ taught Simon *how to beare the Crosse: he bare it first himself. Jesus Christ said, Shall I not drink of the Cup my Father gives me to drink? he drank the dregs, the very dregs of it: and he had no sin; and shall we think much to drinke of it, and he dranke of it before us?*

I was found of them that sought me not, and to the Nation that looked not after me, I said, Behold me, Behold me.

Then speaking somewhat louder, shee said; *Love him, Love him,* &c. These words shee repeated nine or ten times, in ardency of affection.

Ἅγιος (Holy, holy) *is repeated 9. times in the Greek of* Plantins *Edition, (which is vulted the best)* Rev. 4. 8.

Then shee desired a little water to drink, shee never having loved strong drinke, nor wine, nor strong water, since shee was borne: of late small beer, or water was her usuall drink: but now since *Saturday* the 27th of *March* 1647. when

when ſhee tooke a little broth, till this day of the ' writing of part hereof, being *May* 19. Theſe 53. ' dayes together, ſhee hath taken no outward ſu- ' ſtenance at all, but onely two or three or foure ' cups of fair water at a time: & once of late a little ' broth, (and caſting it up again, unable to keep ' it,) and taking this alſo onely once in two days, ' or in three dayes or more, between the times of ' her taking thereof, never taking it two dayes to- ' gether: And yet ſhee looks better now, then ſhee ' did ſeven or eight weeks agoe.] Deſiring water, ſhee ſaid, *Give me a little water good people; Chriſt hath given you water freely.* Then ſhee drank two little cups full: and ſaid, *I pray you give me ſome more: Jeſus Chriſt when he turned water into wine, he turned not cups full, or glaſſes full; but firkins full. If you give a cup of cold water as to a Diſciple, you ſhall not looſe your reward.* Then ſhee drank two cups more: and proceeded thus in the ſame tender-hearted manner.

As I live ſaith the Lord, I will not the death of a ſinner. He hath ſworn it; he hath ſworn it, that he delights not in the death of a ſinner. He hath ſaid, Ile never leave thee, no, Ile never forſake thee, no. [Thus ſhee added the *Emphaſis*, *No*; that is more in the Greek, then in our Tranſlation: though ſhee be no Grecian.] and then added. *What am I? a poor empty, diſconſolate, ſinfull, vaine, contemptible worme: a poor, wretched, empty, unthankfull, ſinfull, vile, contemptible worme, to tread upon. Yet hath Je-*

ſus Chriſt loved me. That, that I admire moſt, is, that Jeſus Chriſt ſhould dye for ſuch a one.

Then being ſenſible of her bodily ilneſſe, having kept her bed ſince *April* 6. Shee ſaid. *I am ſore from the crown of the head, to the foot; but tis nothing, tis nothing. When Jeſus Chriſt was in the world, he cured bodies, and not bodies onely, but ſoules too.*

Then turning her ſelfe in the bed, ſhee ſaid: *Now I have my deſire; I deſired nothing but a crucified Chriſt, and I have him. I deſired nothing but a crucified Chriſt, and I have him; a crucified Chriſt, a naked Chriſt; I have him, and nothing els. I am ſore all over; I can neither heare, nor ſee; I deſired him ſo, and I have him ſo, and I have nothing els.* And ſaid, *Wee ſhould be as well content to beare the croſſe of Chriſt, as the crown. For he was made perfect by ſuffering; and he had no ſin: it was for us. Therefore wee ſhould be contented to beare the Croſſe.*

Hah, Had I knowne this, I would not have been in ſuch a condition as I was, (meaning it ſeems, in murmuring, and not waiting patiently the Lords time:) *But Gods time is the beſt time, to reveale himſelfe, and to open mine eyes to ſee, and mine ears to hear; and he gives power to wait.*

Was I afraid to name the Devill? Nothing but free Grace, makes the difference between me and the Devill. All's free, Mercy free, and goodneſſe free, and love free. The Lord proclaimed his own Name, he cald himſelfe, Gracious, Mercifull, Long-ſuffering.

Ah, how ſick am I at the heart! what a ſtitch I have.

Soon

Soon after ſhee ſaid; *I thank you for giving me the water, Jeſus Chriſt hath given you water. He hath given you, and he will give you more.*

Shee ſaid alſo; *God hath two Thrones: one is in the higheſt Heavens; the other is in the loweſt hearts. He dwels as truly in the loweſt hearts, as in the higheſt Heavens; in the pooreſt contemptible heart. When* Solomon *built a Temple, he ſaid; The Heavens of Heavens cannot contein thee: and how ſhall this houſe that I have built? But God builds a houſe for himſelfe to dwell in: and he dwels in it, for ever, for ever, for ever. Doe not you know, that God hath two Thrones? The higheſt Heavens, and the loweſt hearts! Happy is that people that is in ſuch a caſe, whoſe God is the Lord, whoſe joy is their ſtrength.* And ſo ſaying, ſhee ſmiled, her eyes being ſtill faſt cloſed. So ſhee lay ſtill, and was not heard to ſpeake any more, from that *Tueſday* till *Thurſday*.

Thurſday, Aprill 15. 1647.

This day, about 7 of the clock in the morning, ſhee began thus: *Daniel in the Lyons den; the three Children in the fiery furnace; the Lord delivered them, and ſo he doth me.* Then calling for water to drink, ſhee ſaid again, (as formerly,) *Chriſt hath given you water to drink freely; give me water freely:* ſo ſhee drank three or foure of the little cups full of water. And ſhee ſtill remaining deaf, and with her eyes faſt cloſed up, ſhee ſaid; *Have not I a Mother ſome where? I pray you pray her to pardon me, the murmurings againſt her. For nothing els troubles me. God*

hath pardoned. Hath the Creator pardoned, and ſhall not the Creature? Thus ſpeaking, the teares ran faſt down her cheeks for a great while: and ſhee ſaid; *When the prodigall came home, his earthly father pardon'd him, and his heavenly Father pardon'd him. And will not my Mother pardon me? If ſhee ſhould, it's not that, will doe me good. If ſhee will not, it lyes heavy upon me. But God hath pardon'd mee.*

Another time, when many were preſent, ſhee ſaid thus, with teares trickling down; *If any did know, what it is to murmure againſt a God, and againſt a Parent, and felt for it what I have felt; they would never doe it. Nothing more burdens me, then my murmurings and diſobedience againſt my Mother.* This ſhee ſpake, weeping. [What a warning is this to all children, that have murmured or been diſobedient againſt father or mother, to repent in time, and ſeek pardon, and mercy for help againſt it; leaſt it be as heavy a burden to them, when they are in trouble, as it hath been to this hand-maid, (and to divers others.) Yet ſhee ſaid, her diſobedience was not wilful, but ſhe was hurried to it, in the violence of temptation.]

Then ſhee deſired her mother might come to her, to teſtifie that ſhee had pardond her: yet could ſhee then neither heare nor ſee: but ſaid, *I know a Jacob from an Eſau.* Her mother came to her, and took her daughters hand, and put it to her own neck, where her daughter felt a skare that was there, through the enemy: whereby her daughter know-

knowing her, caſt her head into her mothers boſome, and wept greatly, and kiſſed her, and ſtroaked her face, and ſaid, *I know you mother, and I love you with another love then I loved you before.*

Then ſhee asked for *water*, to waſh her eyes, deſiring ſhee might now *ſee* her Mother alſo, and that ſhee might *heare* her mother ſpeake, and tell her, that ſhee had pardond her diſobedience. And water being brought, her eyes were waſh'd: and they being ſtill faſt folded up, Mrs *Dupper* her neighbour in *Lawrence Pountney*-lane, held open her eyes, and *ſhee* ſaw and knew her mother: and then immediately her ears alſo were opened, that ſhee might heare her mother ſpeak to her, and ſhe teſtified to her, that ſhee had pardond her, and lov'd her as her own ſoule. And then, her heart was at reſt, ſhee was ſatisfied: Her hearing then continued about halfe an houre, *viz.* till ſhee ceaſed then to ſpeake, and then it was againe taken from her: her eyes were preſently cloſed up again. In this time of her hearing, her mother told her, that her Brother was come, *viz.* Mr *Jonathan Vaughan*, (her mothers ſon by her former husband,) who being then a Student of *Alſoules* Colledge in *Oxford*, having remained there ſeverall yeares, was now come to *London*, to ſee his *Mother*, and *ſiſter*, and other friends, and was to return thither again ſhortly. From thence he had lately writ a Conſolatory Letter to his *ſiſter*, expreſſing his confidence, *that Jeſus Chriſt, the Lyon of the Tribe of* Judah, *both could*,

could, and would deliver her, &c. Of which her *Mother* also was perſwaded, and waited for by which the Lord the more enabled her to bear this ſad affliction, that had ſo long continued.]

Shee was glad to hear of her *Brother*, that had mourned and pray'd for her, that he was now come at ſuch a time: and ſhee deſired to ſee and hear him; But at that time, he was abroad. And before he came, ſhee had ceaſed ſpeaking, and then remained without ſpeaking, or drinking, & without ſight or hearing, theſe being again taken from her from the 15. til the 17th of *April*. On the ſame 15. day, ſhee asked if her Brother, or the maid would goe to Mr *Simpſon*, to deſire him to come to her. When he came, and Mr *Jeſſey* came, ſhee had done ſpeaking, and ſeemed to be in a trance, and would not ſpeak again, till her time came.

On the ſame 15th day, before ſhee ceaſed, ſhee further ſaid: *I thought I was the bad theef; but now I ſee, I am as the good theef. I was really crucified with Chriſt; though I was not in the appearance of any bodily eye, but as I was in the loynes of* Adam *when he ſinned. I was the nailes in his hands and in his feet; and the ſpeare in his ſide.* The maid deſired her to eat ſomething; ſhee anſwered, *I cannot; I am full.*

Again, ſhee ſaid; *How old am I?* [Her Mother ſaith, ſhee ſhall be *ſixteen* yeer old in *September* next. 1647. Shee went on in her ſpeech thus.] *Thirteen, fourteen, fifteen, ſixteen: ſo long I have been a ſick by ſinners. Now I have been foure dayes in the grave, with*

Lazarus,

Lazarus, (shee having been four yeers in deep despaire:) *and now I am risen, to live with Jesus Christ, for ever, in glory. He led Captivity Captive, and received gifts for men; even for the Rebellious. He came to the poore Publican, that could but speak one word: not to the proud Pharisee, that usd many words.*

Jesus Christ said, The Cup that my heavenly Father gives me to drinke, shall I not drink it? He drank the dregs, and shall the Saints think much to sip of the Cup? The yoke of Christ is easie, and his burden is light: but the yoke of sin is heavy, and wrath is heavy. The yoke of Christ is easie, because Christ helps them to bear it himselfe, and that makes it easie. The Saints should have no sufferings, if it were not for their goodnes: they should have no sufferings at all.

Christ comes leaping over the mountaines, and skipping over the hills. There's nothing in the soule, but mountains of sin, and hills of corruption: he doth not come running, nor walking, but leaping and skipping, to a poor bewildred soule: not to a garden ready trim'd: he trims it for himselfe, to abide in, for ever, for ever.

If we confesse our sinnes, hee's faithfull and just to forgive us. One confession, and two things to that, Faithfull and just. Hee'l give water of life to them that thirst. Not onely water, but water of life. He bides himselfe, that wee may seek the more earnestly after him, and that he may reveale himselfe more fully. I that was an enemy, am made an heire with Christ, to live in glory, for ever, for ever. Christ is my Brother, my elder Brother.

How

How sweet are the Teachings of the Spirit to my soule! Sweeter then the Teachings of men and Angels: They may speak much to the eare, and that's well: but they could not say to my soule, Thy sinnes are pardon'd, and Christ Jesus loves thee.

These and moe heavenly expressions shee uttered in a humble gracious manner that same 15th day. The relating of them thus brokenly, cannot so affect the heart, as to have heard her selfe so 'tender-heartedly speak them. For this half hour 'or more of her now speaking, the Lord restored 'her hearing, wherein shee both saw and heard 'her Mother, as two days following shee saw and 'heard her Brother also, whom shee longed to see 'and heare, and was satisfied. And having thus 'spoken what shee desired then to say, she ceased, 'and rested. And then both her sight, and her 'hearing, were againe taken from her. Shee abiding as asleep, but it seems slept little, but in that resting time, much enjoying communion with Jesus Christ, her souls rest. So was shee silent from that morning *Aprill* 15. till the morning of the 17th day. The night following *Aprill* 16. She was very sick labouring for breath, as if shee should have dyed.

April 17. being the last day of the week in the morning, *shee asked for water.* A little being given her to drinke, shee said; *Give mee it freely: Christ hath given me Faith freely, and love freely, and joy in himselfe.* And having drunk, shee proceeded thus.

Wee

Wee love him, because he loved us first: Wee rejoyce in him, because he rejoyced in us first: Wee desire him, because he desired us first. I could not beleeve that I should be saved: but now, if men and Devils stood there, before my eyes, and should tell me, I should not be saved; I would not beleeve them. I see him that is invisible; and I look on him, whom I have pierced, and I mourne over him. Doe not you love him? if you see him, as I see him, you would admire him. A sight of him would satisfie Nations. A sparkle of him, is more glorious then the world.

This day shee *asked* againe for Mr *Simpson*, and Mr *Jessey*. Shee answered her selfe, thus; *I cannot heare, and why doe I ask a Question.* After this, shee remembring her mother had told her that her Brother was come, shee spake of *her Joseph*, [for so shee called him,] and now shee was desirous to see him. And said; *Mine eyes have seen my heavenly Joseph, and why shall I not see my earthly Joseph? The Lord hath opened my spirituall eyes, and why should I not beleeve, that he will open my bodily eyes?* And shee called for water to wash her eyes: and having washed her eyes, her brother being present by her, shee saw him, and took him by the hand, and puld him, and told him of *the greatnesse of the love of Christ*, saying, *Why came he from the bosome of the Father; but to dye for sinners? the chiefe of sinners: and that makes the Grace great.*

Shee then told him, what condition shee had been in, thus in a sweet humble manner; *I was at*

the

the very brinke of Hell; and Jesus Christ pulld me out. And how can I but love him? He came for the disobedient, and unholy, and unthankfull: and for murmurers, as I have been. If any one see and feel what I have seen and felt, they would take heed of murmuring, against God and a Parent. Tou never murmured so much against God, and against my Mother, as I have done; Ah, ah, ah, sighing and weeping as she spake. But I speake the rather, (said shee) that none should despaire: because I have found mercy.

I am not able to expresse how sweet that word is; Behold, O daughter of Jerusalem, thy King, Hah, smiling at that word, thy King cometh, meek, meek, cometh meek, riding on an Asse, even on a Colt the foal of an Asse: not on a horse ready trim'd: He comes to a wild Asses colt; to one unaccustomed to the yoke, as Ephraim was. Tet Ephraim was a dear son, a pleasant childe. They cast their cloths on the Asse: He cast his skirt over me: not a skanty skirt: a skirt that covered all my filthinesse. My beloved is mine, and I am my beloved. As an Appletree is among the Trees of the wood, so is my beloved among the sons. What a pleasant thing is an Appletree, among the Trees of the wood? There's both Protection, and Provision: there's Protection from the heat, under his shadow: and his fruit was sweet to me; there's Provision. Christ is protection, a shelter: a shelter from the storme. Christ keepes his Church himselfe. Men put others in their Garrisons: but Christ keeps his Church, his own selfe. I that was a far off, far off from peace, am made nigh, by the blood of the Crosse.

Her

Her brother spake aloud to her, to take some-what to refresh her body. Shee then heard him, and answered, I cannot; I have what I did desire; I have crucified Christ: I am so full of the Creature, that I now can take in none of the Creature. I am filled with heavenly Manna: I am sore, from the crown of the head, to the sole of the foot. But let the Lord doe what he will with me: let him take me to his eternall rest, I am content: or leave me in this vale of misery, I am content. Thou art a free agent: Thou worke'st when thou will, and where thou will.

Shee said moreover: Let the Lord doe with me what he will: if he throws me into hell, He be contented; because I have deserv'd it. But his mercy will save me, in the day of wrath.

There's no sin separates the soule from Christ, but the sin of Unbeliefe. And this is all the Faith I look after, believing a full Christ, to a nothing Creature: a full Christ to a nothing Creature. Nothing makes a difference between me, and the Devill, but free Grace, free Grace. He hath not forgot to be gracious, he hath not forgot to be mercifull, though I often said, he had: He hath not forgotten to be gracious, though I said, hee had. Shee prayed for her beloved *Joseph*, her brother, to this effect.

Blessed be Joseph of the Lord. The good will of him that dwelt in the bush, be on the head of Joseph, and on the top of the head of him, that was separated from his Brethren.

Shee asked for Mr *Simpson*, and Mr *Jessey*, and said

ſaid, *They have ſought the Lord for me, deſire them to praiſe and magnifie the Lord with me.*

After this, ſhee lay ſtill without ſpeaking, or drinking, till the 19th day: having not eaten any thing at all ſince the 27th of *March*, nor drunke any thing at all, but two or three little cups of fair water, and that onely at once in two or three dayes, as is beforeſaid.

April 19. Shee put her finger to her mouth, deſiring *water*. And one cup was given her; then ſhee began, thus: *God is a refuge and a ſhield, from the ſtormes and Tempeſts: He hath avenged me on my adverſary,* (meaning, the Devill,) *that thought to be avenged on me: and I thought he would: but the Lord hath avenged me on him. Shall the unrighteous Judge doe juſtly,* [meaning, in avenging the widow on her adverſary:] *and ſhall not the righteous Judge doe juſtly? Yea a thouſand times more. Happy, happy, happy is the people that have the God of* Jacob *for their Excellency, and whoſe ſtrength is in the Lord. Behold, the Lord will come with a ſtrong hand: He ſhall feed the flock like a Shepherd: He ſhall carry his Lambs in his arme.* (Theſe words are in *Iſai.* 40. 10, 11. but ſhee did not cite the places, but recited the words without looking in a book: for alſo ſhee could not ſee: ſhee proceeded in thoſe words of *Iſa.* 46. 3, 4.) *I have borne thee from the belly, which have carried thee from the womb, even to thy old age: I am he: and even to hoary haires will I carry thee. Ile wait on him, that hides himſelf from the houſe of* Jacob; [*Iſa.* 8. 17.]

He

He hides himſelfe from the Houſe of Jacob *: yet they were his people.*

Thou art worth the waiting for, if one ſhould wait from the day of their birth, to the very day of their death: even one glimpſe of thee is worth all. He that walkes in darkneſſe, and ſeeth no light, let him truſt on the Name of the Lord, and ſtay himſelfe upon his God: his *God, though he be in darkneſſe, ſtay on* his *God.* [Iſa. 50. 10.]

Bodily ſuſtenance being offered to her, ſhee not having eaten any thing at all during twenty-four dayes laſt paſt, nor drunke any thing at all but fair water, and but very little of that. Shee thus anſwered: *Doe you think, I doe not eat? How doe you think I live?* Being asked, what ſhee did eat? Shee ſaid; *No eye of man ſees it, but the eye of God. None could taſt the ſweetneſſe of the Manna, by looking on it, none but they that eat of it: or of the Honey out of the Rock. The redeemed of the Lord, are a Royall Prieſthood, a choſen Generation. He hath made us Kings and Prieſts unto God.* (Revel. 1. 6.) *More precious then Gold, Gold of* Ophir. *The Lord hath avenged me on mine enemy, that roared over me night and day, to have devoured me; but he hath delivered mee. They that know thy Name, will truſt in thee, becauſe thou Lord never faileſt them that ſeek thee,* (Pſal. 9. 10.) *Before ſhee called* (meaning her ſelfe,) *he anſwered: whilſt ſhee was asking, he heard, and delivered me from all my feares.* Shee asked, will not M^r *Jeſſey* and Mr *Simpſon* come to praiſe and magnifie the

Lord with me? they have prayed for me. Then 'were her eares opened, that since *April* 6. had 'been deafe, except onely at that time that shee 'longed to heare that her Mother had pardon'd 'her, and that shee might see and heare her Brother. For when shee was asked, whether shee desired to live, shee heard, and said; *I am contented with what the Lord will, though I would rather dye.* Being told, Mr *Jesse* and Mr *Simpson* desired shee might live. *Doe they?* said shee: *I must doe what the Lord will. The Cup that my Father gives me to drinke, shall I not drink it? Whether to live, or to dye.*

Shee asked, whether it was night or no? it was answered her, it was night. Shee answered; *There will be a day when there will be no night, but the Lord and the Lamb shall be the light, and walk in the midst of it.* (Rev. 21. 23. & 25. 3.)

The Lord hath delivered me from my enemy: from the roaring of the Lyon, that roared over me: the Lord hath triumphed over him. And speaking of this, to her mother, shee said: *Doe you not say, this well Mother? And praise the Lord? He is able to save to the uttermost, all that come to the Father by him* (Heb. 7. 25.) *You may trust me now Mother, and not be afraid of me,* (meaning, of hurting her selfe with knife, or water, as formerly shee oft had attempted:) *for if no body look to me, the Lord will keep me. And the good Samaritan that heal'd my soule, will heale my body too.*

To her that looked to her, and watched with her,

her, ſhee ſaid; *The Lord will reward all your labour of love.* So ſhee lay down and ſpake no more till the next day at night.

April 20. at night, there being divers neighbours and loving friends come together to ſee her, Mrs *Collet*, Mrs *Caron*, Mrs *Dupper*, the *Relator*, and divers others, about twelve or moe, which greatly deſired to heare her ſpeake, being much taken and greatly refreſhed with what they had heard of her, (thanksgivings having been made in her behalfe, both in that pariſh, and in *Ab-Church* their neighbour Pariſh, and eli-where, where prayers had been put up in her behalfe,) ſhee now lying ſtill, and had not ſpoken two dayes together ſince *April* 6.

Theſe deſiring if the will of God were ſo, that they might heare her ſelfe ſpeak: ſhee lying with a linnen cloth over her eyes, which were very weak; the maid told her, M^r *Jeſſey* was there; (he being in the company, neer to her,) ſhee then began to ſpeak to him, and ſaid; *O magnifie the Lord with me, for he hath delivered me from all my feares: not from one, but from all my feares.* This ſhee ſpake, as all that follows, with a low voyce, in a humble, modeſt, melting manner, her teares ſometimes ſtopping her ſpeech. He and the reſt, liſtned, and were greatly affected in hearing her. It cannot affect ſo much in hearing it at ſecond hand, as if you had heard her ſelfe, with ſuch brokennes of heart uttering it. Proceeding on thus, (which preſently

was writ down:) *He hath regarded the low estate, the base estate of his hand-maid. I rejoyce in him. I mourn over him, whom I have pierced. It was not* Judas *or Souldiers so much, as I that pierced him. I thought I was the bad Theef: but he hath said to mee as to the good Theef,* Thou shalt be with me in Paradise. *The earthly Paradise, was a Type of the Heavenly Paradise. That was fading and lost; but this endures for ever.*

O praise the Lord with me, for he hath heard mee, and looked on me, the vilest of sinners, the worst, the chiefest of sinners: On me, that was rebellious, disobedient, unthankfull, unholy; a murmurer, as much as ever the children of Israel in the wildernesse, (the teares oft trickling down, and shee stopping, through her weeping,) *and their murmuring kept them out of* Canaan, *but though I have so murmured, he hath saved me. I was at the very pits brink, at the very brink of hell: and the Lord fetch'd me out. And is not he worthy of praise? The Lamb is worthy to open the Book. For none in Heaven nor earth, neither men nor Angels, could open these brazen gates, this iron door, this hard heart of mine, but he.* [putting her hand to her own breast.] *When I confest my sin, he forgave me the punishment. I could never confesse my sin, till now, that he made knowne his mercy to me, though I sought it diligently to confesse it.* Being asked when was this that shee confest her sin? Shee said, *Now since I saw his mercy. And now he hath made known to me his mercy. Nothing but the sense of his mercy, could ever bring me*

to

to confesse my sin with meltings. *I would faine have got comfort by mine own workings, my own doings, or from a Creature, and I spake to men: but I never could get comfort by the creature, but the Lord himselfe did it. I could not love him, till he made known his love to me: to me, the chiefest of sinners. If all the sins in all the world, were in one party, I thought it was all nothing to mine. I could not finde any in all the Scriptures that obtain'd mercy, that was in my case. Yet he hath shew'd mercy to me, the chiefest of sinners. O, that he should come from the bosome of the Father, to dye for sinners! for me, the chiefest of sinners. If all the men in the world should have told me, that Christ dyed for me; that my sins were pardon'd, I could not have beleev'd them. But now, if all the men in the world, and Angels and Devils, should tell me they are not forgiven, I would not beleeve them.*

What paines did I take in going to men, to have them speak comfort to mee, and they could not doe it. But Christ did it in a moment. They that know his Name, will trust in him: they cannot but trust in him. If the world knew him, they could not but love him. He is the chiefest of ten thousands. He is more to be desired in his lowest estate, then millions of worlds, if millions of worlds were all in one.

Behold, O daughter of Jerusalem: Thy King comes meek, that he might teach his people meekneſse. He came on an Asses Colt: not on a horse finely trim'd, to an untam'd heifer, unaccustom'd to the yoke; (to me, that was ungodly, unprepared) *to* Ephraim, *that was as a*

wild Asses colt. Surely, after I was turn'd, I repented. I could not turne to him, nor love him, till he shew'd his love to me, and turn'd me.

Praise the Lord with me, that hath shew'd mercy on one in so desperate a case as I was in. I could set nothing before me, but curse, and hell, and wrath, night and day. O that others may heare what God hath done for such a one: I would none may despaire of Gods mercy, that hath done thus for me. If any did know what it is to murmure against God, and against a parent, as I have done, and felt what I have felt, they would never doe it.

"The *Relator* having heard shee now had not eaten any thing at all for twenty-foure dayes or more, and drunk nothing in all this time since *April 6.* but onely faire water, neither that, but two or three little cups together, once in two or three dayes. He desired her, if shee could, to eat, to preserve life: for when the Lord saith, *Thou shalt not kill:* he implies the Affirmative, *Thou shalt use all good meanes to preserve life.* And though he, and all those present, being so affected, even to admiration, in hearing a child so speak, yet he wished her to forbear speaking too much; because it spent her, shee being so very weak. Shee said; *In rest and returning shall I be saved, in quietnesse and confidence shall be my strength. I have Manna to eat of, he feeds me with hidden Manna. It was pleasant to the eye: but they felt no sweetnesse, by looking on it, but by tasting of it.* When shee ceased her speaking, having desired

desired he would praise the Lord with her, he performed accordingly, those before said being present.

Another time, when one gave her *a Poesie*, shee looking on it, and smelling its sweetnes, commended the workmanship of God in the severall flowers: saying to this effect; *The flowers are all fragrant, and some more fragrant then others, they have different colours, and different smels: and all come out of the earth. So are the Saints, they all are in Christ, and in him they all are sweet and savoury: but are of different strength, and judgement. The strong should bear with the weak, and not despise them.*

April 25. being the Lords day, when many Christians were come to see her, amongst others, M^r and M^{ris} *Liggon*, Mr *A.* M^{ris} *Jones*, M^{ris} *Aires*, M^{ris} *Gr. Philips*, and others.

In like humble manner, her face being covered, and lying still, (as shee had kept her bed, being very weak, since *April* 6.) with a low voice, as speaking to her selfe, shee said: *How sweet is it to my thoughts, that an infinite God, should be a Rock and a Refuge to a finite Creature! a sure Rock and hiding place, from all stormes and tempests whatsoever.*

When the man was wounded by theeves, and lay by the way; the Priest and the Levite passed by: they passed by and helped not: The creature-comfort failes: and then the good Samaritan *helps. Christ saves, when none els will or can: and when there's nothing in the Creature to move him. The wounded man did not first*

desire the Samaritans *help. The deeper the wound is, the more honour to him that cures him. He set him on his own Beast, leaves him not to himselfe, to goe where he will: but brought him in, and gave two pence for him. I beleeve that holds out* Faith and Love. *None cared for him, refuge fail'd, then Christ helps, and takes care for him.*

One speaking to her of her former condition, how far shee was then from hope ever to obtaine mercy, shee said; *If all the world should be saved, then it may be, I should be one; but els no hopes for me. That* Peter, Mary Magdalen, David, Manasses *were saved; it was nothing to me: no, if* Judas *should be saved, yet should not I. All their sin, and* Pauls *in Persecuting, and the Theef on the Crosse, and* Judas, *and all I could read of, or heare of, if all their sins were all put together in one; yet all were not so bad as I. Yet I obtained mercy, that thought my time of mercy was past, and that I was damn'd already through unbeliefe. I said many a time, There's no hope in thy end: and I thought I saw it. I may say, it was good for me to be afflicted, I prize his mercies the more. All terrors could not humble me; but the sight of his mercy did. I could never be kindly humbled till then. It was not mine own fitting, or mine own humbling, but Christs fitting, and Christs humbling; when he lookes upon such a one; that humbles. He comes with his power on the soule, and causeth the soule to beleeve.*

My tongue was not able to tell the misery I was in before convincingly: and now my tongue is not able to tell

what

what love and mercy hath been ſhewed to me, I can never enough expreſſe his Name. I would faine have been diſſolved, to be with him. It was a hard thing for me to be content to live here ſtill: but its eaſie for him to teach, to be willing to live or dye: and he hath taught mee.

I was ſo deſperate, I cared not what became of mee: oft was I at very brink of death and hell: even at the very gates, and they were open for me; and then Chriſt ſhut them, and fetch'd me out: as Daniel *that was in the Lyons den, but it was his mercy that ſtop'd the mouth of the roaring Lyon, and delivered me.*

The hundreth and ſeventh Pſalme; O that men would therefore praiſe the Lord for his goodnes, and declare the wonders that he doth for the children of men. *I would that* Pſalm *were often read over. The goodneſſe of God is unſearchable. How great is the excellency of his Majeſty; that yet he would look upon ſuch a one as I! I was full of Terror the week before I kept my bed: I reſted not day nor night. I thought no death was bad enough for me. If all kinds of deaths were put together in one, it was too good for me. I walked continually as in fire and brimſtone, for rebelling and murmuring againſt God, and againſt a Parent.*

When he hides his face, who is able to bear it? and when he gives quietnes, who then can trouble? [*Job* 34. 29.] *I can teſtifie the truth of both theſe. He hath ſpoke the word to me,* Thy ſins are forgiven thee; I even I am he that blotteth out thy tranſgreſſions for mine owne ſake. *Jeſus Chriſt is*

unchangeable, therefore I was not consumed. Wee may say with admiration, What is man, that thou art so mindfull of him? or the son of man, that thou so regardest him! thou madest him lower then An-
Psal.8. mean- gels.— Jesus Christ took our nature,
ing of Christ; to take part of our sufferings; and that
as Heb.2.6. to we should follow him in sufferings, and
18. vers. prov. not think strange. Wee have not a High Priest, that cannot be touched with a feeling of our infirmities, but he was made like to us, that he might sympathize with us, [Heb.2. 17, 18. & Heb.4. 15.] Blesse the Lord, O my soule! Which forgiveth all thine iniquitie; and healeth all thine infirmity. In my misery my flesh and my bones pined, and consumed away, and I was neer to death. [the Lords chearing the heart doth good like a medicine:] I now recover strength. I read the Scriptures from a childe: but I understood not what I read till now, that I had the Teaching of the Spirit.

He is worth the waiting for him. There is a blessing pronounced to such, Blessed are all that wait for him. I did not wait patiently for him. I was weary, and could wait no longer. But he is not weary: He faileth not. He lets the Creature goe his way for a time, for his own good, to humble him more, and shew his mercy the more. He hath him in a chaine, and the enemy in a chaine. So he hath the soule, to dispose of it. (My times are in thy hands:) that he might magnifie mercy indeed, and free love indeed. No soule ever was as I have been: I am sure of it. If all the sins of all sinners that

*I read of, or heard talk of, were in one, it were all short of me. And yet tis his goodneſſe that ſuch a one as I, ſhould obtaine mercy. I wiſh all may take heed of * cenſuring the vildeſt creatures that are, ſeeing the Lord hath done thus for me the vildeſt Creature; but pity them with teares of blood.*

* The like expreſſions were by *E. T.* another in *London*, that in ſickneſſe lately was in ſuch a frame.

Part of the *Conference* between her, and another young Gentlewoman, M^ris *A.* whilſt both were in deſpaire. They met in *Lawrence Pountney*, to hear the Lecture, before it began, M^ris *Sarah* ſaw one walk about and about, too and fro, and in a ſad habit, went to her, and asked her *how ſhee did*, ſhee anſwered, In as ſad a condition as ever was any.

M^ris *Sarah*, *None is in a Condition like to mine.* So they ſate together; and after that, they went together, and ſpake further of their ſad conditions: each counting their own ſtate the worſe. Then another day M^ris *A.* came to M^ris *Sarah* to her Mothers houſe: where after other ſad expreſſions, M^ris *A.* ſaid, The Lord knows, that knows all things, that I would rather then all the world, that I were in your condition.

M^ris *Sarah W.* anſw. *But if you knew, how deſperate my condition is, you would be afraid to change place with me, for you know not my ſad ſorrowes.*

None

None in the world can compare with mine. Except you would desire to be in hell, you would not desire to be in my condition.

Mrs *A.* I must be damn'd.

Mrs *S. I am damn'd already, from all eternitie, to all eternitie: its not to doe, but tis done already.*

Mrs *A.* I was a great professor, but I was but an hypocrite, and an hypocrites hope shall perish.

Mrs *S. I have been an hypocrite, a revolter, a backslider.*

Mrs *A.* I know it shall be well with you.

Mrs *S. As well as it was with* Judas, *who repented, and hang'd himselfe: which I must doe, before I shall be free from these torments.*

At their parting, for a farewell, Mrs *A.* said, I think I shall perish ere I see you againe.

Yet the Lord spared her, and shee came to her againe: and they were somewhat gladed to see each other againe, that could be sensible, each of the others condition.

Shee had another *Conference Aprill* 24. 1647. since shee was comforted, with another *Maid* being in deep despair, that had heard of her former *despair*, and late *comforts*. The words were to this effect.

Maid. I am darkened in understanding, and I am tempted to beleeve there is no God, nor no Creation from God.

Mrs *Sarah*

Mth Sarah W. answ. *So was it with me, I was so tempted: The very Creation shews there is a God, and yet I could not beleeve it.*

Maid said: Some kept a fast for me yesterday, and I remaine as I was still, and therefore I am the more terrified, that no prayers shall be heard for me.

Mth *Sarah W. So was it with me; I was so terrified when there was no answer of prayers for me, when many dayes were kept for me. But I was rather worse then better; for I knew no prayers should be heard for a damned Creature. I concluded, I was rejected. But the Lords time is the best time to give an answer.*

Maid. I have resisted the Spirit. The Lord hath spoke mercy to me, but I have resisted it.

Mth *Sarah W. The day of Sealing was not come: then you could not resist that work, when he comes with power: els you would make God weaker then you. God would bring you this way about, and hides himselfe, when you have grieved the Spirit, that you may seek him the more earnestly: and that he may give you the surer comforts; and to make himselfe a glorious Name:* as in *Isa.* 63.10,11. *They rebelled, and vexed his holy Spirit, therefore he fought against them, as an enemy. Then he remembred the dayes of old, when he led them by the right hand of* Moses, *dividing the water before them, to make himselfe an everlasting Name. That led them through the deep. So through the deepest troubles, till the Spirit of the Lord causeth them to rest, to make himselfe a glorius Name. Though you have rebeld, and*

vex'd

vex'd his holy Spirit, what could you doe more? yet saith he, I have carried thee all the dayes of old. Ile be your guide even to day.

Maid. Its not possible that such a one as I, should find mercy: I look every moment, to be swallowed up.

Mrs *Sarah W. But Gods thoughts are not your thoughts, nor Gods wayes, your wayes. In the Wildernesse* Israel *murmured, yet the Rock followed them, not they the Rock, but went from the Rock, yet the Rock followed them; and that Rock is Christ. So this Rock will follow you in this your Wildernesse.*

Maid. Its not possible; I finde such a wicked heart, that if it were not for feare of wrath or punishment, I should fall into all wickednesse.

Mrs *Sarah W. Now you shew you beleeve there is a God. You are not worse then* Peter *that so denied and forswore him, against his Conscience: or then* Mary Magdalen, *that had seven Devils, was full of the Devill. The* Theefe *on the Crosse, Persecuting* Paul, *that persecuted Christ, and my selfe, was so injurious and blasphemous—The chiefe of sinners, yet these found mercy. And what can you be more? You can be but a sinner, and the chiefe of sinners. He dyed for such. He is therefore cald* Jesus, *because he shall save his people from their sinnes. What people? those that were not a people, these he cals, and these he saves.*

Maid. I am no better for going to the means: and am ready to neglect all.

Mrs *Sarah W. I was so terrified, I was not able to*

goe to the meanes: and then I was terrified for not going to them. I had no rest in either. If I went, salvation was turn'd into condemnation to me. If I went not, it was death; I was on the Rack.

Maid. None can be in a worse condition then I; full of feares.

Mrs *Sarah W.* *Of late my case was so, that if one had been all day burning in fire, they could not have been in a worse condition.*

Maid. I am in such extremities of late, I am even almost spent, and have nothing to relieve me by.

Mrs *Sarah W.* *So it was with me of late. When you are at the lowest, Christ is readiest to restore soule and body. If you see your selfe nothing; and see all fulnesse in Christ, you are the neerest to comfort. The Lord hath done as much for me, as ever for any: as much as for the man that had the Legion of Devils in him: he was cloathed, and in his right mind; he hath cloathed me, and put me in my right mind, and set me at his feet. God doth away our sins, as a stock-chuld, but it wants manifesting to your soule. His time is the best time, therefore wait for him.*

Maid. I am an ungracious creature: I cannot wait any longer.

Mrs *Sarah W.* *But the Lord waits on you. You think you are ungracious: and he waits to be gracious to such as you. There's as much of the power of the Lord seen in upholding a soule in such a condition, as in delivering it.*

Maid.

Maid. I am utterly loſt.

Mrs *Sarah W. Not in his account: you muſt be loſt in your ſelfe, that you may be found in him: He came to ſeek and to ſave that was loſt.*

Thus ſhee endeavoured the comforting another, with the *Conſolations wherewith ſhee was comforted:* yet the poor ſoule went ſad away. And ſhee being much affected with the others ſad condition, pitying her, after ſhee was gone away; ſhee deſired ſome that came to ſee her, to pray for that maid.

After this, came *another woman* to her, being alſo *in deep deſpair*; having heard of her former *deſpair*, and preſent *comforts*: and complained to her of her ſad condition. To whom ſhee gave ſuch *ſuccouring Anſwers* for upholding and *refreſhing her weary ſoule*, as ſhee had done to the former: ſpeaking to her, till ſhee was very much ſpent.

Another that came to ſee her, having heard her ſo manifeſt her fulnes of joy and content in God, in ſuch high ſtreines: Told her, ſhee muſt expect a change, and had need to lay up in ſtore, againſt times to come. Shee anſwered, thus; *Sarah W. If I ſhould look to take out of my ſtore, I ſhould quickly be a Bankrupt, a Prodigal, and ſpend it quickly.* But Chriſt hath in ſtore for me. *All my freſh Springs are in him.*

May 2. *being the Lords day*: Many that had heard what the Lord had done for her ſoule, came

came to see her, and heard her in a humble sort, with a low voice, (being very weak in body) magnifie the Lord and his Grace to her soule. To one then, shee said as followeth, (which was presently writ.) *O magnifie the Lord in my behalfe, that daily compasseth me about with songs of deliverance. I could not endure, but that I see him that's invisible. I could not see him, but that he saw me first, and gave me faith. Out of his side came forth water and blood. Blood to justifie from sin; to purge away the guilt of sin: and water to wash away the filth of sin, and sanctifie us: both are in Christ, and there to be had. He loved me, and washed me in his blood,* (Rev. 1.5.) *He loved me before I was washed: and because he loved me, therefore he washed me.*

He was tempted as we are. He had no need to be tempted, but to succour tempted ones, such poore creatures as I. He takes delight to succour such poor soules. Its our Fathers good pleasure, to give us a Kingdome. Its his good pleasure, he delights in giving us a Kingdome. Rom. 8. end. *Its neither height nor depth, neither Principalities nor powers, nor any other Creature, that shall separate that soule, tho it's in union with him. He hath bound the soule to himselfe, with the cords of love, and there shall be no separation from it.*

May 3. In the morning, one having spoken to her, shee thus answered: *I am not onely filled with the Spirit, but, if one may say it, drunk with the Spi-*

rit: it overcomes me. [Alluding, it seems, to *Ephes.* 5. 18. *Be not drunk with wine,—but be fild with the Spirit*; or to *Act.* 2. *These are not drunk,—but the Spirit is powred out upon them.*]

One said to her, Your employments are more then of many Saints, if theirs were put together in one.

Shee answered; *My sufferings have been more then of many. Christ is faithfull in all he hath spoken: he will not faile in one promise. He saith, as our sufferings abound, so our Consolations abound. There's many Saints have lived threescore yeeres, that have not suffered so much as I have done in one Moneth. The Lord was my Shield at my right hand, therefore no hurt could come unto me. Christ is in me, the hope of glory,* (Col. 1. 27.)

The God of peace shall tread Satan under our feet shortly (Rom. 16. 23.) *He shall doe it, he hath done it: I see it done. Though he was strong that possessed this house, a stronger then he hath dispossessed him, and possessed it himselfe,* (Luk. 11. 21.) *None could doe it but himselfe: it was too hard for men or Angels. I am silent at the Goodnesse of God. If I had the tongue of men and Angels, I could not tell the Terrors formerly, nor my present enjoyments.*

Many strangers coming to see her, amongst others that feared God, there came one with Crochets: and when shee was silent, vented some, to others present: at the hearing whereof, shee sweated: and shee burst out, at last, thus:

Le

Let them that have received Christ, as the Truth is in Jesus, speak of nothing, but the freeneſſe of the love of God; and of a full Christ, to a nothing Creature: and not of whimſies.

May 4. When Mrs *Langham*, Colonel *Langhams* wife, with ſome other, came to ſee her, and ſpake to her, deſiring to heare of the dealings of God with her: *ſhee anſwered*, telling her of Gods abundant Goodnes to her, to this effect:

Jeſus Chriſt found me, and loved me, before I could love him. He came to me, in the moſt diſconſolate condition that ever ſoule was in. When I muſt either be delivered, or be deſtroyed, I could abide no longer; then Chriſt came. Chriſt is my life, and my life is hid with Chriſt in God. And when Chriſt ſhall appeare, I ſhall appeare with him in Glory, (Col. 3. 3. 1 Joh. 3. 2.) *How admirable is it, that he ſhould dye, to give mee life! He is to be admir'd in his Saints. He came to give Faith to a faithleſſe ſoule; and to ſoften hard and unbeleeving hearts. He brought ſuch as were aliens and enemies, to be neer in himſelfe: and is not this to be admir'd?*

He firſt finds the ſoule, and then the Spouſe ſaith, Shee had found him whom her ſoule loveth. He deſtroys ſelfe, righteous ſelfe, and all ſelfe, that he alone might have the glory. He leaves nothing for the Creature to boaſt in. Its his Wiſdome, that he alone might have the Glory. Turne thou me, and I ſhall be turned; Heale

me, and I shall be healed; Convert me, and I shall be converted; So my soule hath found by experience.

One told her, Its said *Turne yee, why will yee dye, O house of Israel?*

Shee answered; *Its Christ that comes with a power in the Word, and turnes them. And the Church knew her own unsufficiency to returne, and therefore shee saith; Turne me, and I shall be turned. Behold, he comes leaping over the mountaines, and skipping over the hills. He makes rough wayes plaine; and raiseth up valleyes. Its easie for him to pardon mountainous sins, multitudes of sins, as one sin. He came to me, and pardon'd me, though my sins were as the stars in Heaven for multitude. He hath delivered me, from the hard bondage, wherein I was made to serve. He appear'd to me in the dark and thick Cloud, a thick Cloud indeed; One beam of the Sun of righteousnesse, dispeld it in a moment. What a sinfull creature was I? I never read of any that was in so desperate a condition as I: And he hath delivered me, from all my feares: not from one or two, but from all my feares. Therefore I desire high and low, rich and poore, to magnifie the Lord, and to praise his Name in my behalfe: that he hath looked on the low and base estate of his handmaid. His works praise him; his Saints blesse him,* (Ps. 145. 10.) *Especially the work of the New Creation in the soule. I could beleeve nothing before, but that there was no Hell but in this life: I had no rest; no rest in hearing, nor reading,—and then he made me rest on himselfe.*

And

And though I was weary and faint, He was neither weary nor faint: His wrath is but for a moment: but of his goodnes and mercy, there is no end. He layes the foundation, and he builds up. It is I the Lord doe all. He bare me, and carried me, and did at last deliver me. This Rock followed me, though I was not aware of him. The Sun of righteousnesse arose, with healing under his wings, and the day-star arose in my heart. It was a dark heart till he arose, and then he made it light. Christ suffered for me: He needed not to suffer, and be tempted, but to succour *such as me that was tempted. I never had rest, till I saw my selfe crucified with Christ, and that my sins pierced him: and there came out of his side, a fountaine of bloud, for the guilt of sin: and not onely so, but a fountaine of water, to wash away the filth of sin: to wash away all my filth. There's enough in him, not onely to justifie, but also to sanctifie.*

The life that I now live, is by the faith of the Son of God, who hath loved me, and given himselfe for me: though before, I was an unbeleever, and unholy, and unthankfull, and a murmurer, and every way sinfull: yet now, hath he lov'd me, and washed me. And is not he to be prized and admir'd of all his Saints? And his Name to be had in everlasting remembrance? He proclaim'd his Name to be Mercifull, and Gracious, aboundant in Goodnes, and in Truth; and that to sinners, to the chiefe of sinners.

May 4. 1647. The same day at evening, when

some came to see her, Mr *Jessey*, and Mris *Palmer*, wife of the late Minister there in *Lawrence Poultney*, who with Mr *Palmer*, had known her soule in affliction: Mris *Palmer* had conference with her, as followes.

One telling her, Mris *Palmer* was glad to heare of Gods goodnes to her.

Mris *Sarah* said. *I desire that* Mr Palmer, *and you, and all Gods people, may praise and magnifie the Lord for his goodnes in looking down on the base estate of his handmaid.*

Mris *Palmer* said. After what manner did your comforts come in to you?

Mris *Sarah. My earthly tongue cannot expresse, what I felt, its beyond expression. I was in such extremitie, that either deliverance must come, or I must perish, I was able to hold no longer. Then I fell into a Trance.* [This was *April* 6. at night.] *I lay in visions. And in that time, the Spirit of God was powr'd in upon mee. And then Jesus Christ was presented to me, as crucified for my sins. I saw it: and my selfe crucified with him: and when I saw a glimpse of his love, then I mourned bitterly for my sins, and never truely sorrowed for sin, till then. I never mourn'd for sin, as sin, before. But then I mourn'd bitterly. And now praise the Lord with me, and let us magnifie his Name together.*

Mris *Palmer.* Are you not desirous to enjoy your enheritance?

Mris *Sarah. Yes. But Christ hath taught mee by what I enjoy, to submit to his will. My terrors so long,*

were

were nothing to one moment of mercies. All the miseries I endured, though they were very great, were nothing to one glimpse of his mercy.

Mrs *Palmer.* How are your thoughts acted? what are they acted upon?

Mrs *Sarah. A living active Christ, in a dead passive creature, makes it act to God.*

For a farewell, shee said; *Rejoyce in the Lord with me.*

Mention was made before, that from the 27th of *March*, to the 21. of *April*, in those 24. dayes, shee had not eaten at all: and her drink had been onely two, or three, or four little cups of fair water, once in two, or three, or in four dayes together. Some having spoken of this, others have counted it a forgery, or pretence: By such injections, the Enemy would obscure and darken the Works of the Great God of Heaven. But many Godly Ministers and Gracious Saints, that know Mrs *Wight*, and the *Maid*, and this Daughter of *Abraham*, and have ground to judge, they truely feare the Lord: and that they dare not lye, but abhorre lying: And the *Relator* hath it from their own mouths: and that from the time of her ceasing to be in *Trances*, and to be *deaf* and *blind*, (being *Fryday April* 16.) to the day of the writing of this part of the Relation, being *May* 5. (it being written first day by day, when they were newly

spoken, and then writ fairer, and some things of the same subject put together.) that from *April* 16. hitherto, shee hath not taken so much sustenance, as she did take in that time from *March* 27. to *April* 16. (And from *May* 5. till *June* 11. [being the longest day in the year.] Nesse then that from *April* 16. The *power of God* appearing therein wonderfully to the beholders, in upholding her full 75 dayes without one crum of bread or meat, and with so little drink,) Shee not being able to eat, or to drinke more then shee did, but against her stomack. When shee by urging, yeelded to take somewhat, shee could not keep it, but presently cast it up. Shee never lov'd to drink, *strong waters*, nor *strong drink*, from her infancy.

And when the *Relator* was told, they could not get her to take of a *Cordiall* that was sent to her from a *Lady* that had been with her (by the direction of Dr *Debate*, or of Dr *Worsley*, lately been with her.) he perswaded her to take of it, and put it to her mouth: But shee said, *Shee could not: and that the smell of it more her more sick.* Which caused him to forbear further urging of her.

When lately one desired her, if shee could to take some sustenance. Shee answered.

I would, if I could, but I cannot, it makes me sick to think of it. Jesus Christ feeds me.

May 2. One asked her, if shee would drinke. Mrs *Sarah* answered: *I cannot: I have Jesus Christ,*

I have

I have enough: he feeds mee with delights: He not onely hath drops: but he flows in of himselfe.

Shee was further urged to take somewhat: Mris *Sarah* answered: *Shee desired not to be urged: God hath given me food for my soule, when my soule was well nigh starving for want of food: but God hath given me Christ to feed upon: and his flesh is meat indeed, and his blood drink indeed: God hath wrought a miracle, in delivering my soule. And if that he hath appointed life, he will give me strength to take in the one, as well as the other. Now I am worse when I take it.*

May 3. When shee was urged to drinke: Mris *Sarah* answered: *I have wine, well refined, no dregs are in it. Its pure; that's the purity of Christ. He gives me not cups full, but he hath me into his wine-cellar, and fils me with flaggons.* (Cant. 2. 4. 5. Q. d. Transl.)

May 4. Mr *Cedar* desired her, that shee would take something to uphold her, that shee might be an instrument of Gods glory, that had done so much for her.

Mris *Sarah* answered: *Whatever is for his glory, he will enable me to do it: If it be his will, that I should continue, he will give me power to take in the Creature.*

May 5. Mr *Palmer* came againe to her, being very desirous to further her to eat or drink somewhat, to nourish her.

Mris *Sarah* gave some such answer as is before-said.

Mr *Palmer* said, what promise have you, that any should live without food? Mris

Mris *Sarah* presently answered, *Man lives not by bread onely, but by every word that proceedeth out of the mouth of God,* (Mat. 4.)

Mris *Palmer.* Whats meant by *Word* there?

Mris *Sarah. I think tis meant of Christ his love and mercy and goodnesse to poor sinners: and thats enough for any soule to live upon.*

Mris *Palmer* answered. Its enough for the soule: but how shall the body doe?

Mris *Sarah. If it be the will of God, that more of his power shall be seen in sustaining me, with so little: his will is good.* Shee having said before, that they saw, that when shee took somewhat, that it made her sick.

Mris *Palmer* asked her, Doe your comforts remaine still as cleer and fresh, as at first?

Mris *Sarah* answered. *Yes; I have a standing River, continually to drink of.*

Mris *Palmer* ask'd, Doe you sleep quietly without Dreames?

Mris *Sarah* answered. *I have Dreames: and sometimes I dreame of the free love of God towards me. But once or twice I dreamed of the former terrors I was in: and I trembled exceedingly, and the bed shook under me exceedingly. But I awaked, and presently all was gone. For he is unchangeable: yesterday, and to day, and the same for ever.* This was *May* 5. 1647.

At the former Conference with Mris *Palmer*, the *Relator* was present, and then writ. Both the former and the latter, Mris *Palmer* her selfe writ, from whom

whom the *Relator* had it: and compared both together.

To another shee declared what torments shee had undergone for a *moneth* together, before shee was forced to keep her bed: which hath been ever since *April* 6. How shee walked in terror day and night; what a Hell shee had in her Conscience, and was tempted to beleeve there was neither God nor Devill, neither Heaven nor Hell, but what shee felt in her Conscience: And therefore if shee were but out of this life, there was an end of all her torments. And hence shee sought to beat out her braines, against the wall, many times: and thereby was bloudy and sweld. And sought to cast her selfe down from steep places: and got knives and other things to kill her selfe withall: but was miraculously preserved: because the Lord had a favour to her, in her base estate. But then shee thought, If Christ should come in to her, it was as if he should go into a dunghill, into a carraine. That shee was tempted to blaspheme God, and had much adoe to keep it in: especially the last day of her soules affliction. Wherein shee was so *forcibly urged to blaspheme God and dye, and so be out of her Torment*; which yet shee refused to speake it out: till at last, shee could no longer withhold, but was even ready to utter forth that blasphemy: and even then was *her Tongue smit*, that shee could not speak. Shee told moreover that shee usually every morning formerly was wont to read

above

above twenty Chapters, and so would have fill'd her Temptations; but was not a jot the better. That shee could remember nothing of what shee had read, but the *judgements*, and they were laid open to her: But all the *promises* were seal'd from me, *said shee. One day I was tempted to throw my Bible into the fire, and I threw it from me, but it fell not into the fire. But for this I was sore tormented, that I would have thrown it into the fire.*

Another time in my trouble, I said, what I was ready to say, it was this; *If the Lord will not save me, Let him doe what he will with me: Let him damne me. But afterwards, I was greatly terrified for it, that I should bid him damne me.*

And now shee saw the evill of yeelding to such Temptations: shee thought to have had ease by yeelding: but shee was the more terrified for her yeelding. And yet the Lord magnified his mercy to her; when shee thought, that by such yeldings, God would surely damne her: O the depths of Satans wiles! and O the greater depths of the Goodnes of God! even to such seduced soules!

Shee further said, *That the same day wherein shee was forced to be downe (viz. April 6.) shee was taken in all her body: All was shaken, and shee trembled exceedingly. That her hands were clinch'd up together, and so were her feet, or if it were in a Cramp, and her mouth was drawn up, as a purse, and her eyes were with the eylids folded up and closed, and her hearing was taken from her; and shee had no motion nor desire*

of

of any good. Mine own eyes (said shee) pitried not my selfe; and just then was the time of love. And then the Good Samaritane, even Jesus Christ came, and powr'd in wine and oyle, when I had most need. I may well say, He is a refuge, a very present helpe in time of Trouble.

May 7. Was another Conference between her and the *Maid* before mentioned *April* 24. which was at that present taken by the *Relator*.

Mrs *Sarah W. How doe you? Have you not found him yet, whom your soule loveth?*

Maid told how long shee had been thus, and yet was no better, and how sad her case was.

Mrs *Sarah. I have been in as sad a condition ever since I was about nine yeers old. And that daughter of* Abraham *whom Satan had bound loe those eighteene yeers, yet Christ healed.*

Maid. But he will destroy me.

Mrs *Sarah. How dare you say so, when Christ saith, He came not to destroy sinners, but their sin: but to save them, such as you and I.*

Maid. Hee'l save them he hath chosen, but I am none of them.

Mrs *Sarah. Dare you enter into Gods secrets? Who made you of his secret Counsell? Secrets belong to God.*

Maid. Aye, but I would not hearken.

Mrs *Sarah. Its neither in him that willeth, nor in him that runneth, but in God that sheweth mercy.*

Maid. But I resisted when he would.

Mrs *Sarah. Your time was not come: for if his time had

had been to have come, its not all your power, that could hinder his power.

Maid. I put out the light, and I walked contrary to his way.

Mris *Sarah. You were not in the light, nor true way, till you have Christ. He is the light, and the way.*

Maid. I can doe nothing as I ſhould.

Mris *Sarah. If you had done all, yet you might be but as the young man in the Goſpel, that ſaid, All this have I done. Yet he wanted one thing: ſo you want one thing, the ſealing of his love to your ſoule. You muſt lye low before God. Its Chriſt that both throwes downe, and Chriſt that raiſeth up. He did both to me.*

Maid. My heart is deſperate.

Mris *Sarah. The heart of man is deceitfull above all things, and is deſperately wicked. Its the depth of miſery, cryes to the depth of mercy.*

Maid. I am blind and ſee not the depth.

Mris *Sarah. Your eyes are blind yet; and Chriſt came to open the eyes of the blind, not of them that ſee, but that are blind. Its Chriſt muſt waſh you with cleane water; He muſt give it, and he will work, and who ſhall let him.*

Maid. But I reſiſted, and ſuch muſt be willing.

Mris *Sarah. But thats in the day of his power, then they ſhall be willing. My body is weak to ſpeak to you, but my Spirit is willing, becauſe he hath made it willing, in the day of his power.*

Maid. I have gone many a weary ſtep to get comfort, but can get none.

Mris

Mris *Sarah. Christ was weary for you, to sympathize with you. The strong man possess'd me, till Christ came who is stronger, and dispossess'd him. And so will he doe to you.*

Maid. I am in depths of misery.

Mris *Sarah. Its not depths of mercy that cals for depths of misery: but its depths of misery cals for depths of mercy. Now God would root you, and establish you, and now Satan is most busie with you.*

Maid. I am puld up by the roots.

Mris *Sarah. Christ will root you out of your sin, and root you out of your selfe: and plant you in himselfe. He will doe it.*

Maid. I saw God full of Glory in the firmament.

Mris *Sarah. He will make you and me to see him as he is, and we shall be like him in Glory.*

Maid. But I cannot beleeve.

Mris *Sarah. I lay in unbeliefe, and could beleeve nothing, but that there was no God, and no Devill, and no Hell: till he made me beleeve in himselfe: and the same power that did it for me, the same will doe it for you: for he is yesterday, and to day, and the same for ever: for he is unchangeable.*

Maid. I had a glimpse of God, but I have backslidden from him.

Mris *Sarah. Say thus to God; Turn me, and I shall be turned: The Lord saith; Ile heale your backslidings, and love you freely. Ile love you, though you have backslidden, and heale your backslidings.*

Maid.

Maid. He speaks it not to me.

Mrs *Sarah. Why not to you, when tis free to backsliders: And he is found of them that sought him not. What can you say to this?*

Maid. That's to one in the first work.

Mrs *Sarah. It's in the first work, and the second work too. He takes pleasure to work both the will and the deed.*

Maid. The Lord forewarnd me, and I hearkened not to him, and now he is gone.

Mrs *Sarah. This is nothing but sin and Satan, to hinder you from closing with the Scriptures that are set before you. Say to God, Heale me, I have sinned. Heale my backslidings.*

Maid. I am no better for saying it, when I have no heart or Spirit to pray.

Mrs *Sarah. Say it, though you be no better, because God bids you say it: Say it, and say it again, till he heale you. It may be, he will come in, when you say it, if you can but say it with your lips: the everlasting armes of God can reach you, when you cannot reach him; his are everlasting armes. He reach'd* Ephraim, *are you more wild then he? that was as a bullock unaccustom'd to the yoke?* Ephraim, *an untam'd heifer, that snuff'd up the wind. Yet God tames him, and he saith, Turne thou me, and I shall be turned: Say you so to God.*

Mrs *Sarah* having still kept her bed from *April* 6. till this *May* 7. and neither eat nor drunke all this while, but according to the proportion beforesaid,

and

and being very weak and faint: the *Maid* was desired to forbear speaking any more then unto her, and to come againe another time.

May 9. Being the Lords day, after both Sermons, came many to see her, amongst others, M^r and M^ris *Liggon*, the *Relator*, M^ris *Dawson*, a Ministers widow, M^ris *Berry*, and many others, amongst which was a *Gentlewoman* in sad *despair*, that hearing of her, came to have speech with her, and had. The *Relator* writ then what was said after he came thither.

The Conference followeth.

Gentlewoman. The Devill Rules in me.

M^ris *Sarah. Christ will fetch you from him, he will dispossesse him, and possesse himselfe.*

Gentle. I am under him.

M^ris *Sarah. Shall sin separate from the love of Christ? God hides himselfe from the house of* Jacob: *though dear to him.*

Shee speaking low, one asked the *Gentlewoman* if shee did heare.

M^ris *Sarah. O that you might heare Christ speak to you.*

Gentle. I cannot beleeve I am justified: for such are sanctified: and so am not I.

M^ris *Sarah. You speak of sanctifying. Its against the scope of the Scripture to put sanctifying before justifying. You should beleeve that God justifieth the ungodly, thats for you to beleeve now, (and thence would arise your sanctification.) And that you cannot come to*

him, except he draw you. That all power is in his hand. He is greater then all : and none can pull out of his hands. Devils, nor Angels, nor sin, can keep from him, when he will draw you.

Gentlew. None knows my condition, how desperate it is.

Mrs *Sarah. The heart is deceitfull above all things, and desperately wicked, who can know it ? He that hath Balme of* Gilead, *he and he alone can heale it. None can wound the soule but himselfe : and none can heale it, but himselfe ; I found that everlasting armes were under me, and kept me, though I knew it not. He taught* Ephraim *to goe, though he wist it not, (Hosea 11.)*

Gentlew. I am rebellious against him.

Mrs *Sarah. He ascended and gave gifts to men, even to the rebellious. The great gift he gives them, is himselfe ; and from that great gift, are all other gifts, as all the streames are from the fountaine.*

If thou knewest that gift of God, thou wouldst ask it, and he would give it. Shee had a vaile before her heart, but he took it away, and he gave her to aske ; shee could not aske, till then.

I found that no other sin seperates from Christ, but unbeliefe ; and did he come to finde faith in earth, in earthen hearts ? there's nothing but death, and unbeliefe, and envy, and rebellion, and all manner of evill, till Christ came, and he gave faith to me, he found it not.

Quest. In what manner was his giving faith to you ? M^rs

Mrs *Sarah. At first I saw cleerly, Christ crucified for my sins. It was neither* Judas, *nor* Pilate, *nor* Herod, *nor any other so much as my sins. That he was the skape-goat, that bare them all away into the wildernesse of forgetfulnesse, never to be remembred any more. I cannot tell my misery how great it was: and I cannot tell the mercy, that a full Christ came to such an empty creature; to such a one as I, that was as* Ephraim, *an untamed heifer, unaccustomed to the yoke. Then his Name was proclaim'd to me, that he was a Saviour, to save sinners: mercifull, gracious, long-suffering, abounding in goodnesse, and abounding in truth, to fulfill all that mercy and goodnesse: and he is the way to the Father. Ah! that he should love such a one, and marry such a one, that was a murmurer, disobedient, unholy—Such a one God was pleasd to make an object of mercy. There's an end of my misery, though I thought, there was no end of it: but there's no end of his mercy, my misery, was the misery of a creature; but his mercy, is the mercy of a God, and there's no end of it. I was brought as low, as the lowest hell. The gates were open to receive me: but then mercy should come to shut them! that Christ came to fetch me out! He is good, and doth good: not to them that are good, but he makes good; nor to fill them that are full: but to fill them that are empty. He leave in them an afflicted and poore people, and they shall trust in the Name of the Lord: they that are afflicted and poor, its they shall trust in his name. And whats his* Name? *but forgiving iniquity, transgression, and sin. I made thee rest, from thy hard bon-*

dage, wherein thou wast made to serve, hard bondage, and made to serve this hard bondage. Isa. 14.3. *Yet God delivered, when none els could. In the first verse, the LORD will have mercy on* Jacob, *and will yet choose* Israel. *I had no will, nor no desire to him, nothing but perverſnes and wretchednes as in* Israel. *I might speak and speak a long time, dayes and weekes, and moneths, and not able to tell all my misery. The Lord loved me, and he chastend me: as he saith to* Laodicea, *As many as I love, I rebuke and chasten.*

Gentlew. All afflictions are for good to them that love God: but they bring me no good at all.

Mrs *Sarah. I warrant you* David *could not say, His afflictions were good for him, when he said,* They are gone over my head, — my heart failes mee. *But it was afterwards that he said,* It is good for me to be afflicted. *The Prodigall, whilst he was in his sin and misery, could not say,* it was best for him. *But how did his Father & friends rejoyce afterwards? I desire all the Saints might rejoyce as much for me, as they did for him. Christ came to seek and to save that that was lost. I found it so. I read,* God is good to them that are of a pure heart, *and I was troubled at it, for mine was not pure. That heart is* pure, *that* he makes pure; *he* finds *it not pure, but he* makes *it* ' *pure When I read, I read the* promises, *over and over,* ' *but I could remember nothing of them: but if I reade* ' *but a little of the* judgements, *that remained with me. I could remember the verse where they are. At last, the promises terrified me most of all, because they were*

for

for others, but not for me. None could burst these brazen gates, but Christ alone. I was worse then a Beast. Beasts praise God in their kinde. But I dishonoured him. But all this hindred not his love to me.

Would you love God first, or would you have him love you first?

Gentlew. I doe not love him.

Mrs *Sarah. We are by nature far from loving him: we are* enemies *to him: God reconciles enemies. Its we 'were enemies to* God, *not* God *an enemy to us. An 'enemy would not reconcile enemies. But God reconcil'd us, when we were enemies to him. We were then without God, far off, in the lusts of our flesh, fulfilling them; dead in sins and trespasses,* Ephes. 2. *read it. When God comes with power, he quickens them that were dead in sinnes.*

Are you weary in your Condition?

Gentlew. I give over all means. I think its bootles to use any for me.

Mrs *Sarah. I found no help by any means, yet I went on. I was contented with nothing; to heare, or not to heare; read, or not read; pray, or not pray; no peace in any thing. I have great experience of that place,* If he give peace, who then can trouble? but if he hide away his face, who is able to beare it? *Job* 34.29.) *You doe not seek him: and he saith;* I am found of them that sought me not, that asked not for me. I said, Behold me, behold me, to a Nation that was not called by my Name, (*Isa.*65. 1.) *Thats a place for a poore soule to ponder much upon. Wait a little while, and he will come.*

Gentlew. If you knew what sins I am in, you would not say so to me.

Mrs *Sarah. The bloud of Christ cleanseth from all sin; not from one sin, or two sins, but from all sins.*

Gentlew. When I went on in sin, the Devill told me, I was Elected.

Mrs *Sarah. The Devill saith no such thing, but, Thou art damn'd for ever.*

Gentlew. I have been strangely deluded by him.

Mrs *Sarah. The sad Temptations and corruptions that deluded me! never any were in the like. I never read nor heard of any such as mine. But the Lord came in an acceptable time to succour me. When I saw I had no good by good peoples speaking to me, nor their prayers for me; nor by all my reading, nor hearing; no good to me: I felt such horror, I thought hell to come, could not be worse then what I felt. I road to* Shrewsbury. *I would not hold the bridle; I would gladly the horse might stumble, or throw me in a ditch, and kill me: I let him goe where he would.* (Thus shee was thrown in a *ditch*, and when shee came to the *Inne*, shee being all wet, would not shift her, nor dry her, but sat in the wet cloaths, because shee was weary of life, and would have been out of it.) *I would not eat. I saw nothing but condemnation. I thought as I went, the earth was opening every foot: and that the stones in the streets would open, and swallow me up. I saw no other but condemnation. The more was my misery, the more is his mercy manifested. One moment of his mercy, swallowed up the depth of my misery.*

Before,

Before, I could not eat, nor drinke, but I was troubled for it: I thought it was to me as to some at Sacrament, that I did eat and drinke my damnation.

Gentlew. I am not troubled at my condition, though I know, if I dye, I goe to Hell.

Mris *Sarah. Are you not weary of your condition? Is it no burden to you?*

Gentlew. Yes, yes.

Mris *Sarah. He is never weary, nor faint, in succouring sinners. Christ was weary, and was in all things tempted, as we are: yet he knew no sin: that he might sympathise with us, and succour us that are full of sin. He hides himselfe from you. I'le look to him that hides himselfe from the house of* Jacob. *They are* Jacob, *his people, yet he hides himselfe from them. He hides himselfe, that we might the more desire him; as a mother from her childe.*

Gentlew. I am fit for nothing, I can doe no work.

Mris *Sarah. I oft could doe none: and it terrified me, that I did none, when I could doe none: yet it terrified me night and day.*

Gentlew. I am not troubled, though I have no faith.

Mris *Sarah. You can have no true rest, till you beleeve. If God set on the least sin to a young childe, it will terrifie it as much, as the greatest sinnes of one thats a hundred yeer old,* (as I have found.) *When he creates peace, there will be peace.*

Gentlew. Thats to his people he creates it.

Mrs *Sarah. He cals them his people, that were not his people; and her beloved, which was not beloved,* (Rom. 9. 25.)

Gentlew. There's no peace to the wicked.

Mrs *Sarah. All are wicked, till he makes them good. There's no peace to sin, nor Satan, but there's peace for the sinner; Christ is peace for the lost sinner.*

Part of *another Conference* May 11. 1647. *taken at the writers coming in, it being begun before he came.*

G. There's no hope for me.

S. There's hope in God, though none in you.

G. Its said; *No temptation hath taken you, but that thats common to men.* But that is, except they be given up, as I am; for their condition was not as mine is.

S. He makes no such exception: some have been before in your condition, and he saith, He makes a way to escape, *not that* way *you thinke best, but the way he thinks best:* that you may be able to beare it. *Christ bare burdens, that you might be eas'd, when 'tis too heavy for you.*

G. I cannot be affected with my case.

S. Its God must give it. Wee wrastle not with flesh and bloud, but with principalities & powers: *we wrastle not with them in our own strength, but in the strength of Christ, in the power of his might.* The

party

party being silent, and slow to speak, or to aske: shee put out fit questions to her; and so gained in, upon her answers.] *Is your sin so great, God cannot forgive you?*

G. God can forgive me, but he will not.

S. *God will graffe them in, because God can graffe them in, as he saith. No soule beleeves indeed that God is able to forgive it, but that beleeves he is as willing to forgive, as he is able.*

The Lord sware, saying, As I live, I will not the death of a sinner: but that he turne from his sin: *and he turnes it, and it is turned. He sweares, he is willing; and yet you say, he is not willing. He proclaimed his own Name, that he is* Gracious—forgiving iniquity, transgression and sin: *and yet you say, he is not willing to forgive you: you beleeve not. The great sin Christ dyed for, is unbeliefe.* You have no " will to him: *Its he that works both to will, and to* " *doe: and thats his good pleasure, its because he is ve-* " *ry willing to it.* Of his own will he begat us. *You see, how* willing *he is to it.*

You see your sin now, more then you did before: Did you see it so before?

G. I was well enough, in my thoughts before.]

S. *Its God that gives you to see it.*

G. The Devill can shew sin by the Law.

S. *The Devill can goe no further, then his chaine.* The God of peace shall tread Satan under our feet, and that shortly.

' *The Devill shall doe that, that turns to good to* ' *Gods people.* 'G. Thats

'G. Thats ſpoke to them, whoſe faith and o-
'bedience was gone abroad through the world.

'S. *Did Chriſt dye for the obedient, or for the diſ-*
'*obedient? Chriſt dyed for the diſobedient and rebel-*
'*lious, that they might partake of his obedience. He dy-*
'*ed for thoſe* Romans, *not when they were righteous;*
'*but while they were yet ſinners, and ungodly, and ene-*
'*mies, Chriſt laid down his life for them: and what*
'*obedience was in ſuch? Can you ſay, God will not give*
'*you obedience? I warrant you, their diſobedience went*
'*abroad firſt, before their obedience.*

G. I refuſed all meanes of my good.

S. *What if you had vs'd all meanes?*

G. Then I ſhould have been more obedient.

S. *Then you would have thought, you were ſome bo-*
dy: Meanes ſhould be uſed; But now Chriſt will be
the more exalted, when you were ſo negligent.

G. When Mr *Prig* taught on thoſe words, *A-*
riſe thou that ſleepeſt, and ſtand up from the dead, and
Chriſt ſhall give thee light. I was moved at it, I per-
ceived by his teaching, that *ſin* was the *ſleep*, and
ignorance was the cauſe: and *repentance* was the *a-*
waking. And I thought I did repent; and I began,
and ſaw ſin in others, and ſaw how vile ſins were,
and had a great deſire to God and heaven: ſome-
times I was ſo; and by little and little grew cold;
I ſin'd againſt Conſcience; and now I walke not
in light, but in darkneſſe.

S. *Chriſt is light to them that are in darkneſſe.*
Who is it that awakens ſuch, but Chriſt? You have
been

been a backslider, and he saith, Ile heale backslidings for my Names sake.

G. Now in all my reading, and all I doe, I sin.

S. You cannot number your sinnes, and you cannot number his mercy. You will have the more cause to magnifie his Grace, if now he come in to you.

G. Now tis tedious to me, to read, or heare, I am so captiv'd.

S. They that are free, need not be redeem'd; he came to deliver captives. Neither you, nor sin, nor Satan can awake; but Christ can awake, and will awake them that sleep. No creature shall have a hand in his work, to have the praise of it: But his own hand shall lay hold on salvation.

G. I grew proud of it, that I knew more then others, and would be finding fault with others; when all was nothing.

S. I cannot beleeve, that ever any were beyond my condition, in selfe and sin: yet hath he shewed mercy on me.

G. I cannot be sorry for my sins.

S. Hee'l shew you, that he dyed for your sins: and then you shall mourn over him, as one mourns for his onely son. He doth not onely bid, Be sorry and turne to me: *But he turns the heart, and makes it sorry: 'He was exalted to give repentance, and remission of 'sinnes.*

'*G.* What hopes have I, that have not repen-'tance?

'*S. You have not repentance! He gives it to those*

'*that*

that have it not, not to those that have it.

G. I am unthankfull, undutifull.

S. *Think not of whats in you, but of what is in Christ for you: there's unkindnesse in you, but kindnesse in him. He gives a thankfull heart. His promise is to give a new heart. He saith,* Ile give it. *You are still remembring your sinnes, still be remembring mercy in forgiving sins. Remember his kindnesse to* Israel *in the Wildernes: still they went from him, and still he followed them. He'l work, and who shall let. Neither sin nor Satan shall let, when he will work. Remember that still.*

Another Conference with an afflicted woman, *that heard of this mercy, and came to her* May 12. *Shee still remaining in Bed, very weak and spent, as beforesaid.*

Woman. Being asked how it was with her: shee said; *I cannot beleeve.*

S. *Its his work to give to beleeve, that dyed for sinners.*

Woman. Its not for me.

S. *Its for chiefe of sinners, for* Mary Magdalen *that had seven Devils.*

Woman. My heart will not be wrought upon.

S. *Is any thing too hard for God? Tis Christs work, and tis his Office, to work on hard hearts; stony hearts.*

Woman. I am oft afraid, I shall never be sav'd.

S. *You are but afraid so. He saith, Ile sustaine thee,*

Ile

Ile save thee, be not afraid. He puts under his everla-
sting armes. I thought, and said, it was impossible, that
ever I should be sav'd. Yet that which was impossible
with me, was not impossible with God: But I thought
it was impossible with God.

Woman. How long were you in that affliction?

Another answered, *about foure yeers.*

Woman. But not continually.

S. *Yes continually. But this last halfe yeer, in ter-*
ror day and night.

Woman. I goe to the meanes, but its to no pur-
pose.

S. *So it was with me: I was worse by the meanes.*
What may your condition be?

Woman. I have cursed thoughts of God conti-
nually. About three quarters of a yeer agoe, when
my husband was dead, I thought, what was be-
come of his soule? and what would become of me,
that had made him worse by my perverse words
to him, when he was faulty: and one morning, af-
ter I was awake, I thought, the roome was full of
smoake, and suddenly a fire went in at my mouth,
and went downe hot into my belly, and there it
went flutter, flutter. Then "[*Another that lately*
(said the *woman*) I sudden- "*had been with her,*
ly flew out of my bed, into "*said, this was just her*
the midst of the roome, and "*condition, she felt such*
a voice said within mee, to "*a fire coming in at her*
my heart, *Thou art damn'd,* "*mouth, and so into her*
damn'd. I felt the smell of "*belly. But after shee*

judged

judged it was but a fancy: but remaines in despaire ever since.]

brimstone. Thus it began, and I thought the house was full of Devils. Then for six or seven weeks together, I never slept at all, I was so terrified, and have been out of hopes, ever since.

S. *Jesus Christ came to dispossesse the strong man armed, that kept the house, and to possesse it himselfe: The Lyon of the Tribe of* Judah, *hath overcome that roaring Lyon, that seeks to devour you.*

Woman. I can see nothing but damnation.

S. *I could see nothing but Hell, and wrath: I was as desperate, as ever was any: I said, I cared not whether I had mercy or no. I felt my selfe, soule and body in fire and brimstone already. If all the fire and brimstone in* London, *and all the pitch and tarre, should all be in one fire, and I walking in the midst of that fire; this was my condition. I beheld my selfe in hell locally; my terror was so great. And I thought, there was no other Hell, but that which I felt; and therefore I sought to make away my selfe, and many wayes attempted it: But God hath made me see my sin therein, and be ashamed; and mine iniquity, and be confounded. Yet then I could wait no longer: and I said, If God will not save me, let him condemne me: and it terrified me after that I had said so. But were Gods thoughts as my thoughts? were his thoughts ill towards me, because I thought so? Nay, Gods thoughts were not my thoughts: God could withhold possession, and temptation, if he would; but he sees, its for his glory, and for the good of his,*

him, that you might love him the more; and that his glory might the more be seen in his delivering of you.

Its Christs work to dispossesse, where the strong man armed keepes the house. He doth not dispossesse the soule that was not possessed, but the soule that was possessed: possest with sin, and Satan, and corruption; that such should be brought from the captivity of Satan, to the glorious liberty of the sons of God. And then shall you see that this was good for you, and all things are for good to them that love God. I say not, that you can love God: but he will give a heart to love him.

Woman. I have no experience, that ever he shewd that mercy on me.

Sa. *Hee'l shew mercy, that he may be feared. Hee'l shew mercy to sinners; are not you a sinner, and ungodly?*

Woman. But not to me, I cannot beleeve it.

S. *You cannot beleeve it: I could not beleeve, that he dyed for me.* Paul *saith I was a blasphemer, a persecutor, injurious, yet I obtained mercy, to be a patterne to others. Had you seen my condition that I was in, as I saw it, you would beleeve, he may as soon shew mercy on you, as shew mercy to me: and sooner too, by farre.*

Woman. I was and am still of a perverse spirit.

S. *He sees you are so, and he heales such. None can heale but Christ, he is the Physician that heales the chiefest sinners freely. Put all sins into one, unbeliefe is the greatest, and Christ dyed for that sin; and tis Christs gift to give faith, to one that hath no faith, to a heart full of nothing, but of sin, and corruption, and unbeliefe, till Christ give it to beleeve.* Wo-

Woman. I would beleeve, but I cannot.

S. *Say as the man said, I beleeve, Lord help my unbeliefe: there was faith and unbeliefe mingled. Christ comes to give repentance, and remission of sinnes, and faith to beleeve it.*

If you have Satan in you, Christ came to destroy the works of Satan: and its a work onely for him to doe it.

Woman. I am in continuall horror.

S. *If he speak peace, who then can trouble? He will* * So thee spake it, and so the Hebrew is future, Psal. 85. 8. *speak* peace *to his people, and then* *they *shall not returne to folly: and whats that folly, but to distrust Gods mercy, and have hard thoughts of God, as if his anger and wrath should be for ever?*

Woman. Nothing will work on my heart.

S. *No, not till Christ work: And if he work, who shall let him? His Counsell shall stand.*

The woman being wished to forbeare, because the other was so weak and spent; Shee would have the woman *remember* this: *That Christ was carried into a Wildernes, to be tempted. So he brings a soule into a wildernes of Temptation, and then will be succour them that are tempted. He saith, Ile allure her, and bring her into the wildernes, and then speak peace to her. Thats Gods time to doe it; and then he saith to them, I will betroth thee to me for ever; Ile betroth thee to me. Its the wildered soule, the desolate soule, that he will betroth to him. Though you are now in the wildernes, never so sore stung of fiery scorpions; yet there's a brazen Serpent for you, even you, to look upon, and be*

heal'd;

heal'd; or for ſuch a one in your condition, never ſo ſore ſtung. Its holden up, not for them that are not ſtung, but for them that are ſore ſtung.

May 16. Shee ſtill being very weak in bed, was another *Conference*, ſhee ſeeking to comfort one in deep deſpair that came to her. The woman being asked, how it was with her.

Woman. I have ſlipt my time, (ſhee had formerly told her more, of her ſad condition by ſin.)

S. *Was it Gods time to have done it? then who could hinder him? Thou haſt not cald on me, O Jacob: thou haſt been weary of me, O Iſrael: thou haſt wearied me with thine iniquities. But was their time paſt? Nay, the very next verſe is, I, even I am he that blots out thy tranſgreſſions for mine own ſake, not for thy ſake, be thou aſhamed, but for mine own ſake.* [Iſa. 43. end.] *And in* Jere. 5. 11, 12. *The houſe of* Iſrael *and of* Judah, *have belied the Lord, and ſaid, it is not he, neither ſhall evill come upon us. Yet* Judah *ſhall be ſaved, and Chriſt ſhall be the Lord their righteouſneſſe,* Jere. 23. 6.

For four yeere together have I been in as ſad a condition as you can be in: and at laſt, it grew ſadder and ſadder ſtill, till I came even at the brink of Hell: and Hell-gates were wide open: ſin and deſtruction ſet them open; then came Chriſt with his armes wide open for me, and pulld me thence.

Object. There's no mercy to one in my condition.

S. *I did not then apprehend there was any mercy for me. I never met with any, so carried on as I was. I reason'd with God, Why he would make me, to damn me? And why he made the Devill? Of late I thought, if I made away my selfe, there was an end of my misery, and that there was no God, no Heaven, and no Hell, but what I had already. This last, was ever since a moneth, or six weeks before Chrismas, as they call it. I could not beleeve the Scripture, nor any thing (I have judged my selfe for these evills.) I see, nothing is too hard for God, that yet saves me,* Jer. 33. 17. *There is no sin greater then Unbeliefe. Yet Christ dyed for this also. Did not Christ say to his own Disciples,* O fooles, and slow of heart to beleeve? *They were slow to beleeve, and yet Christ dyed for them, and was not slow to give them Faith to beleeve. What ever wee suffer in Temptation, Christ suffered, being tempted, that he might partake in our sufferings. Ought not Christ to suffer, and to enter into Glory? It was Christs way to* "glory. *And are not you slow of heart to beleeve, that* "you must suffer many things, and then enter into glo-ry? *When they knew Christ, then he vanished out of their sight, that they might more desire after him; and they went speedily to* Jerusalem, *and told of him. And when Christ came againe to them, they were afraid, and thought it was not he, but a delusion,* (Luk. 24. "25--31--37.) *So when Christ comes to your soule, "then you will feare, it is not Christ, it is but a delu-sion. It was the Disciples condition before you, those that did lye in the bosome of Christ continually.*

Woman

Woman. These are great works for some.

S. *Who doth Christ work upon, but on stony hearts? His word is a fire and a hammer, to break and to melt it: and he will give them one heart, to fear him, and they shall not depart from him for ever.*

Woman. I have no good at all.

S. *What if you had all excellencies of wisdome, and gifts, and deeds? What were all this, without the loving kindnes of God? And God delights in shewing mercy and loving kindnesse,* (Mic. 7. 18.)

Woman. God hath forsaken me.

Sa. *Jer. 51. 5. Israel hath not been forsaken, nor* Judah, *of his God. And what was* Judah? *treacherous* Judah, *backsliding, idolatrous, and what not? see Jere. 3. They played the harlot with many, and feared not Gods judgements, committed adultery, and turn'd to God feinedly. Yet* Judah *is not forsaken of his God, he is his God: and not forsaken: though he said, He was forsaken, and his wound incurable: yet he was not forsaken. And* Judah *shall be saved for all that, in the Lord his God: for his own Names sake, he hath taken away their sins for ever, and will remember them no more. He will remember his own free love; this is his own work, and this he delights in. He lov'd us, and wash'd us in his bloud: that's the fountaine where the Saints wash their Robes.* Jere. 2. *My people have committed two evills, (my people, and two evills,) they forsake me, the fountaine, (the fountaine of our righteousnesse, and washing from sin;) and they dig Cisternes of their own, (their own righteousnes they would*

look on, and ſo doe you,) which will hold no water: its a broken Ciſterne. This was as Adams *fig-leaves, would cover but part of him, not cover all his nakedneſſe: a skanty skirt, that will not cover all filthines. But the cloathing that God made, will cover all. His fountain of living water is ſufficient: and though they digd their Ciſternes; yet he ſets open this fountaine for them.*

Say not, as they ſaid, My wound is incurable, and refuſed to be comforted. No Phyſician can heale ſuch as are incurable, and that refuſe healing: but God hath balme of Gilead, *and hath healing there, and he powres in wine and oyle, and heales them, that ſaid, their wound was incurable, and refuſed to be healed,* Jer. 15. c 18. *Becauſe its the out-caſts of* Iſrael, *the poore out-*c *caſt ſoule, that the Lord gathereth together, and that he healeth,* Pſal. 147. 2, 3. *What think you of ſuch a ſoule, as refuſeth to be comforted?*

Woman. My heart quarrels againſt God.

Sa. *Who is any otherwiſe by nature? But what will a father doe to his froward childe, that quarrels againſt the father? As a father pitieth his childe that is diſtempered, ſo the Lord pitieth ſuch. The Lord is more abundant in love and kindneſſe, to ſuch ſoules as* Iſrael *was, that were murmurers, backſliders, that cald not on him, but were weary of him; as* Ephraim, *that fed on lies, unaccuſtomed to the yoke: yet Gods bowels were turned within him for* Ephraim: *And he would not deſtroy him; For I am God and not man. Man, in his naturall condition, is cruel to them that wrong him,*

and

and cannot forgive, and be kinde to such: but he is God and not man, (Jer. 31. 18. 20. Hos. 11. 8, 9.)

S. Being weak and spent, for a farewell, would have the woman to remember, *Jere.* 46. two last. *Fear not thou my servant* Jacob: Jacob *sind, and feared: but he saith, Fear not thou my servant* Jacob; *Behold, I will save them from a far off: thou art a far off; yet behold, Ile save thee: thou art in captivitie, in bondage, Ile deliver thee. Returne, thou shalt returne, and none shall make thee afraid. He saith not,* [*no man shall make thee afraid,*] *but none, neither man, nor sin, nor Satan; Feare not, for I am with thee. Did he think so, No: Yet then God was with him. Ile make a full end of all the Nations,* (*their enemies: so hee'l make an end of all thine enemies, thy sins, and corruptions, and Satan;*) *but I will not make a full end of thee; but I will correct thee in measure: God will measure out what affliction, and in what manner, and for how long, as for ten dayes, and it shall not exceed, but he will make thee able to bear it.*

O Earth, Earth, hear the Word. Man is a lump of Earth, and cannot bear more then earth, till he cause to bear.

May 19. There came to visit her, a good *Lady*, with Mrs *Fines*, (wife to my L. *Say's* eldest son,) and M^rs *Br.* Mr *Sprig* also, and the *Relator*, &c.

One spake of her weaknes; Shee said, *My times are in his hands, and my fresh springs are in him, for*

refreshing weary soules, and replenishing empty sorrowfull soules.

Lady. You could not have hoped for such times formerly.

S. *No, no more then the stones in the streets. I said many times, there's no hopes for me: it was impossible there should. But, those things that were impossible with me, and with men, they were possible with God. I found them so.*

Lady. How did your refreshings come in? Was it by way of discourse, or in prayer, or how was it?

A. *By visions of God, as he pleased to come in, filling me with admiration of the free love of God, to so vile a sinner,* (to Mr *Sp.* shee after said, *He revealed to me Jesus Christ crucified for my sinnes, I saw it, and then I mourned over him, that bare them away into a land of forgetfulnesse.*)

Lady. Whether have you lost the memory of your former terrors, in your present joyes?

A. *God hath brought me from the power of darknesse, into the kingdome of his deare Son: and I should not be so sensible of his mercy in this, if I should not remember the darknes I was in; therefore I doe not desire to forget it.*

Lady. Now you have the inward teachings of the Spirit, whether doe you lesse esteem the written word?

A. *The word is the letter of the Spirit, and types out him; therefore not to be the lesse esteemed.*

Lady.

Lady. If the Lord should recover you, whether doe you think, you should frequent the Ordinances, in hearing the word as formerly you did?

"A. *God will dispose me to that, that shall be for his "glory, and my good. But I look on Ordinances, as to-"kens of Gods love to his people, and representations of "Christ; that should neither be idoliz'd, nor sleight-"ed; but they should be us'd, and God lov'd above them.* (To Mr *Sp.* shee said: *As the Spouse in the* Canticles, *sets out her Beloved by similitudes of him: so are Ordinances, similitudes of him, by which he sets out himselfe to us, for our good. If Jesus Christ himselfe should preach to the soule every day, and give not out of himselfe, the Ordinance would be empty to it. But he comes in to his people in Ordinances, and there he fils the empty soule with good things.*)

Lady. Whether doe you not desire to live, to declare the great mercy that God hath expres's'd to you?

A. *I desire nothing but his will, which doth order all things to his own glory, and his Creatures good.*

Lady. Whether have you thoughts of the Church of God, and of the condition it is in, in the parts that you know?

A. *I wish with* Paul, *if it were possible, that all* Israel *might be sav'd.*

Mrs *Bri.* Doe you not wish that all differences were compos'd and made up among the Saints?

Answ. Yes.

Lady. What meanes doe you thinke would be

moſt effectuall to compoſe them?

A. *The beholding a reconciled God, ſeen by all: God was in Chriſt, reconciling the world to himſelfe. There is need of ſuch a dayes-man as Chriſt, to reconcile the world to God.*

[Suitable to what Mr *St. Marjoall* gathered from *Iſa.* 57. 19. *I create the fruit of the lips, peace, peace*; viz. 1. That the peace and healing of Gods people, is Gods own work; a work of his creating power. 2. Though it be ſo, yet the ſpeciall way whereby he effects it, is the preaching of the Goſpel of peace.]

Her face being covered (as daily it us'd to be ſince *April* 6.) one ſpake of the great weakneſs of her eyes.

Anſ. *Chriſt hath done a great miracle upon me: he hath made the blind to ſee, and the deafe to hear, and the dumb to ſpeak; he hath done it upon many, and he hath done all upon one poore wretch.* [Formerly her ſelfe was ſlow of ſpeech, that now hath ſuch freedome; ſpeaking as with a new tongue.]

Mr *Sp.* Doe you think to have it alwayes day with you?

Anſ. *I know there may be clouds, that the ſoule cannot ſo apprehend the light of Gods countenance: as* David *ſaid, Reſtore to me the joy of thy ſalvation: and why hideſt thou thy face from me? But Chriſt the Sun of righteouſneſſe will ariſe againe. He will break through all theſe things. My times, and my refreſhings are in Gods hands, to refreſh the weary ſoule; which he will doe freely.*

Mr *Sp.* I would be glad to hear, which way the Lord came in to refreſh you?

Anſ.

Anſ. *It was reveald to me, that Chriſt was crucified for me, even for me, the chiefeſt of ſinners. I never had a glimpſe of Chriſt before, and then I admired him. I ſaw it plainly. My greateſt ſin was unbeliefe; and I ſaw I was in unbeliefe, and that the wrath of God abode upon me; I was damnd already. And not for any thing in me, but when unworthineſſe was in me, for his own worthineſſe, even for his own Names ſake, that he forgave all my ſinnes. His Name is Merciſull, Gracious, long-ſuffering,* &c.

M^r *Sp.* What counſell would you give to one in that condition of darknes.

A. *To wait on God, that hides himſelfe. My temptations were the ſaddeſt of any: to beleeve there was no God, nor Heaven, nor Hell, but what I felt: my ſoule remain'd in terror continually.*

M^r *Sp.* You knew the Scriptures before, that comfort you now: wherein then is your comfort?

A. *The Letter did but kill, it could not comfort, but God hath refreſhed me in his love. God was the ſame to me in his love formerly, that he is now. But in his fulnes of time, he manifeſted that, which was before. I doe not beleeve, that he hated me before; and loved me after: but all my affliction, was in his love, and very faithfulneſſe. The glory of God doth as much appeare, in ſupporting a ſoule under terror, as in delivering it out of terror. Its ſaid in* Iſai. *Glorifie God in the fires; Though the ſoule ſees it not then, yet when the Lord brings it out, then it ſees that God did glorifie himſelfe in the affliction.*

Queſt.

Quest. What doe you thinke of the POWRINGS out of his Spirit in the last dayes?

S. Anſ. * *The Name of Christ is powred forth by the Spirit on his people, and will be ſtill, and thereby we love him, when he hath ſhewd that love to us, and drawn us.*

* Then and ſince being put together.

Queſt. We have ſome drops of his Spirit now, but are the *powrings* out now?

S. Anſ. *There are many that love him now: and why doe they love him? its not ſaid, becauſe of ſome Drops; but becauſe thy Name is ointment powred out: Therefore it is that any ſoule loves him.*

Queſt. But doe you not think there will be a time, when God will powre out more of his Spirit upon his ſonnes and daughters, then now is uſuall?

S. Anſ. *Though his love is powred out into the hearts of his people by the Spirit now, or els we could not love him; yet this is perſonall, to a few: but I doe verily beleeve, it will be more generall to many, and in a greater meaſure. This is but a taſt now of what ſhall be.*

Mr *Spr.* Doe you take no food?

S. Anſ. *Yes, I feed on Jeſus Chriſt, he is my daily food, he feeds me with himſelfe: and he is full of ſatisfaction.*

Mr *Spr.* But I ſpeak of bodily food: Doe you think its no temptation on you to forbear bodily food?

S. Anſ. *No: I would eat if I could, but I cannot.*

If

If I try, it makes me worſe. His word is my meat and delight. In my trouble, I oft could not eat, he fed me with bitternes and wormewood; I fed on terror, that was my meat: and now the Lord makes anſwerable to it, his feeding me now with promiſes, this marrow and fatneſſe: he refreſheth me continually with his love, which is better then wine.

May 21. One asked her, *Doe you ſleep?*

Anſ. *Theſe three nights I ſlept not till three a clock: but I lye ſtill, I ſtirre not, but am content, and thats better.*

Queſt. How is that better?

S. Anſ. *Content is better then abundance: is it not? And Chriſt is never idle, he is alwayes doing ſomewhat in the ſoule.*

One ſpeaking of hopes of her life.

S. Anſ. *To be willing to live, is the hardeſt leſſon to me: It were beſt for me to be with Chriſt. Yet its a more bleſſed thing to give, then to receive: to be doing Gods work, then receiving the reward: and I am content.*

May 21. Relat. *Queſt.* Why is Faith the Condition of the NEW COVENANT?

S. Anſ. *There's no Condition in the New Covenant; Its the freeneſſe of his love, and greatneſſe of his compaſſion, that undertakes all, when the Creature is in the blood*; as in Ezek. 16. *There's nothing in the Creature to move him, but ſin, and diſobedience, and unthankfulneſſe.* [" So Mr *Slater's* Catec. Of " the Two Covenants, ſheweth. The *Matter is*, " ſure

"sure mercies, sweet Promises, wch are all in Christ "Yea, and in him Amen: --to give a new heart, "--to know him, to write his Law, --put his fear "into us, cause us to walk in his Statutes, forgive "our iniquities, --be our God, and make us his "people, *Ezek.* 36. 26. *Jer.* 31. 31. *Isa.* 55. 3. "2 *Cor.* 1. 20. Quest. *What's required of such as are "taken into this Covenant?* A. Nothing but what "is given to them: Its required that men beleeve "and repent; but its freely given to them so to "doe: Mans duty is the matter of the promise, "as well as Gods mercy, 1 *Cor.* 2. 12. *Eph.* 2. 8. "*Phil.* 1. 29. *Act.* 5. 31. — *When wee are required "to beleeve, repent and turne to God,* - Wee are not "to seek strength in our selves, but to search into "the Covenant and turne the promise into pray-"er. *As*, Repent, *Act.* 17. 30. *The Covenant is*, "Christ shall give Repentance, *Act.* 5. 31. *Pray "therefore*, Turn thou me, and I shall be turned, "*Jer.* 31. 18.

Rel. *Qu. About the LAW.* Is there now any use of the Law to us?

S. Ans. *There is use of the Law: The Law is holy, and the Command is holy, and just, and good. The Law is just, for it shews the Creature what it should doe, and what it cannot doe without the power of God. There's the Creatures inability, and the power of God.*

Christ is the end of the Law for righteousnesse, to e-

very

very one that beleeves. Beleevers can look on Christ in all things, and above all things. All the Commands are done and kept in beleeving in the Lord Jesus, who hath done and undergone all for beleevers. The soule that breakes one of them, breakes them all: the soule that keepes one, keepes all. The Lord commands the soule to doe great works, and good works: And he works in them to will and to work. And this is his work, that they beleeve in Christ. The Law saith, Doe this and live. *The Gospel saith,* Beleeve and live.

H. G. The Law was our Schoolmaster to bring us to Christ.

Sa. Anſ. *The Law was a Schoolmaster; by types it led out to Christ; But when Christ is come, and faith is come, wee are no longer under that Schoolmaster, and Tutor, and Governor, and rudiments, when the fulnes of time is come.* (Gal. 3.24,25. Greek. Gal.4.1,2,3,4,5.)

The Greek hath not, To bring us: but the law was our Pedagogue (or, a leader of us childrē) to Christ or untill Christ.

Relat. Have Beleevers no need of the Law? The Apoſtle exhorts beleevers to the *DUTIES* of the firſt and ſecond Table of the Law.

Sa. Anſ. *I beleeve the beſt Saints that are, have need of the Word, of the Law and Gospel, of the Exhortations, becauſe there's want in them; many things they ſee not, and are ſlow too. When one knows Christ in the Gospel of Christ, its the ſpeciall way to lead them on to the things of the Law. Where faith is, there's love to God and his will, and ſuch cannot but be carefull to maintaine good works; and till then, they can never*

never observe the end of the Law, nor doe any good works, works that please God.

Quest. Is the Law of no use then to Unbelievers?

S. Anſ. *Yes, It cals for that they cannot doe, and gives no power to doe: And it curseth them for not doing it. It shews them, they perish without Christ, that they may cry, save Master, wee perish. And none can redeem them from the Curse, but Christ: and he hath redeem'd them already by his death on the Crosse, but it wants manifesting to them, till the fulnesse of time come, and then they see it. The further one looks into the Law, the more one is plung'd into the depths; it wounds it the more; its rather the worse then the better. And then's the time when none can heale but Christ, that came to heale wounded soules; and that is Christs time to heale.*

May 24. Because thee had said, *Its a living active Christ, in a dead passive Creature, that makes it act:* One asked her, whether every man should not use his endeavours about spirituall things or duties?

S. Anſ. (Besides what was before-said, *Pag.* 64. In wishing one that could not pray, Goe and say; *Take away all iniquity. Say it, because God bids you*; and he added,) *Christ is the light and life of the world, and the onely way to the Father, in whom and in him alone he is well pleased; and its he onely makes us acceptable: Yet we must look at Gods will, that we should pray, and wait on him in his wayes: for he saith, Blessed is he that waiteth for him: Not that wee can wait,*

wait, by a power of our own, but he, that saith there, first: [a] Therefore will the Lord wait, that he may be gracious to you; he draws, and gives a power to wait on him, and to pray; and he comes in, when he hath waited the fittest time. When [b] Daniel set himselfe to pray, the Lord came in to him, whilst he was speaking in prayer. When [c] Peter had gone apart to pray, and when [d] Paul prayed in the Temple, then the Lord came in to them. And as many that went immediatly to Christ were healed; So of those that went to the pool as to an Ordinance, at certain seasons: some were healed: And there Christ heal'd the man that had an infirmity 38 yeeres, and had waited long, and had no help; at last Christ healed him there. When Simon Magus was in the gall of bitternes, Peter bid him Pray. He that careth for Sparrowes, and heares the Ravens when they cry, will heare poor soules that pray.

[a] Isa. 30. 18.

[b] Dan. 9. 3-20.

[c] Act. 10. 9.

[d] Act. 22. 17.

Obj. Without Faith, its impossible to please God.

Ans. It is so: and unlesse such beleeve that God is, and that he is a rewarder of them that diligently seek him, they will not els come to him. But such faith, may lead to him.

Heb. 11. 6.

Quest. What judge you about GENERALL REDEMPTION, (and the consequences thereof, FREE-WILL, FALLING AWAY, &c.)

Seing

Seing you hold out to all that come troubled to you, that *Christ hath redeem'd them; and that it onely wants manifestation to themselves?*

Answer. *The Gospel is to be held out to all the world, to the chiefest of sinners: And this is Gospel: That Christ was sent of God to them, to turne them* [a] *all from their sins, and to justifie and pardon them; and to give* [b] *peace to them that are a far off; and that God is not* [c] *willing that any should perish, but that all should repent and live. Gods willingnes to* [d] *reconcile the world to himselfe, is to be held out to all. And those that I thus speak to, are afflicted: and affliction is the portion of those that he loves. And had loved such, and Christ had* redeemed *them, whilst they were in the furnace of affliction; though they knew it not: it onely wanted the manifestation to them: and when this fulnes of time is to draw them, it is not because God then began to love them, but he loved them with an everlasting love: therefore it is that in tender mercy he draws any soule,* (Jer. 31. 3.) *There is his free choice; and his mighty power in drawing such as were dead in sins; which no power of man could doe: none can come to Christ, except the Father draw him. And having loved his own, he loves them to the end: and none can pull them out of his Fathers hand. Who shall separate us from this love? neither men, nor sinne, nor Satan.*

[a] Act. 3. 26. Act. 17. 38. 46. Act. 5. 31. Lu. 24. 46, 47.
[b] Luk. 10. 5. Act. 10. 36.
[c] 2 Pet. 3. 9. Ezek. 33. 11. Luk. 13. 34.
[d] 2 Cor. 5. 18.

Another

Another added as follows:

1. *Jesus Christ* saith, Preach the Gospel to every creature: say, *Peace be to this House*. Thus the *Disciples* did to the worst: *Peter*, Act. 3. 26. *Paul*, 1 Cor. 15. 1. 3, 4. with 1 *Cor.* 6. 9-11. Chap. 2. 2. Hereby they received the Spirit, *Gal.* 3. 5. Which alone convinceth effectually of sin, righteousnesse, and judgement, *Joh.* 16. 8. and melts the hard heart, *Zach.* 12. 10. *Isa.* 53. 5. (Gods *choice* was not used to be preached to all, but for the comfort of them that knew they beleeved, *Ephes.* 1. 3, 4. 2 *Tim.* 1. 9.) In preaching of the Gospel, light, motion, and power goes out to all, which men resist: and such are destroyed, not because they could not beleeve; but because they resist, and will not obey to the last, *Luk.* 13. 34. *Ezek.* 33. 11. *Hosea* 13. 9.

2. All the *Redemption* or *freedome* that all have, from temporal, and from hellish torments at present, and all the good to heart, body or state, that they enjoy, all is by the *redemption* of Jesus Christ, who *saveth all*, (both) *men*, (and *beasts*:) *especially* them that beleeve; thus, 1 *Tim.* 4. 10. *Psal.* 36. 6.

3. The time must be, when every promise of God must be fulfilled, *Joh.* 10. 35. *Mat.* 5. 17, 18. And therefore, the time cometh, when *in the seed of Abraham*, that is, in Jesus Christ, all the [a]*Nations*, [b]*kindreds*, [c]*families*, [d]*people* of the earth, (even to the [e]*ends*, [a]Gen. 22. 18. Gen. 18. 18. Act. 3. 25. [c]Gen. 28. 14. Gen. 26. 4. [d]Ps. 67. 5. [e]Ver. 6.

or utmost corners thereof,) shall be blessed. When the *stone* in *Daniel*, that smites the *feet* of the mighty image, shall become a [f] *MOUNTAIN*, and fill the whole earth. [g] Then the kingdome, and dominion, and greatnes of the kingdom under the whole Heaven, shall be given to the Saints of the most High: whose kingdome is for ever, or for an age: [h] and all Dominions, (or *Rulers*, [h] *Kings and people*,) shall serve and obey him. *This was never yet fulfilled: and therefore we may rejoyce, that as God is true, all this shall be performed.*

[f] Dan. 2. 34, 35. 45.

[g] Dan. 7. 27.

[h] Ps. 72. 11. 17. Psal. 100. 1. 4.

H. G. Whether doth the Lord at any time PUNISH or chasten his people FOR SIN?

S. Ans. *He saith; For this cause some are sick and* * Amos 3. 3. *weak among you. But I cannot call it a punishment for sin to his people; for Christ hath paid their debt already, and bath their sinne into a land of forgetfulnes, & elsewhere. Thou forgivest the punishment of my sin. If the punishment for the least sin were not taken away, it would presse them down to Hell: and then what would their greatest sin doe? But Christ hath satisfied, to take away the punishment.*

Hebr. is visit upō you: not punish. So *Jer.* 46. 28.

But yet he hath fatherly chastisements for them. For whom he loves he chastens: What sonne is whom the Father chastens not? He chastens them

love, and they ſee it, and that makes them ſorry for ſin as ſin; or els they would never be ſorry for ſin as ſin, but that they ſee his love. Its his love, that he will correct them, and then he deales with them, as with one of his own. It is in love, what ever he doth to his, in all afflictions; though the ſoule may not ſee it, till afterwards: For, All things are for good to his people.

May 26. 1647. There came to her a *wife* that being paſt her reckoning, thought her *Pangs of Travell* were come upon her: but (as ſhee ſaid) thoſe being as nothing to the pangs and *terrors her ſoul* was in, having been with Mrs *Sarah* before, ſhee came now running to her; bewailing that in this her extremity ſhee had *no God* to goe unto.

Mrs *Sarah's eyes* that had been ſo very ill, by her *cruell* beating them, (and by oft bruiſing her head againſt walls, in her terrors, to have *beat out her braines*,) being now ſomewhat better, *beheld the ſadded* woman coming in, and had preſently caſt in, a *word* to ſpeak to her; which was this: *Judah ſhall be ſaved, and* Jeruſalem *ſhall dwell ſafely: and who were more ſinfull then they? Yet God hath made a promiſe to them. If you were as bad, as you are as bad by nature, yet look upon that* promiſe, *which was caſt upon me, as you came in; That you, even you ſhall be ſaved, and dwell ſafely, under the ſhadow and protection of the Almighty; which is a ſafe ſhelter indeed, from what ſtormes ſoever they be. Thoſe ſins, that are crim-*

son-sins, and of a scarlet dye; yet God hath pardon'd: doubtless, he hath lov'd you freely, and pardon'd you: not for any thing in you, but for his Name sake. You say, you are weary of your sins, and you desire nothing but Christ: Therefore the promise is to you.

Woman mourning said, [as the *Relator* then wrote it,] I am in unbeliefe.

S. Aus. Its rather a token you have some Faith, though you see it not. The Corn that is sown in the Ground, is first hid, and then the blade and growth appeares. You are wounded: its not you that wounded your selfe; but he saith, I wound and I heale. *Therefore he saith to one,* Goe in Peace, thy faith hath made thee whole: *Thou beleevest I can heale thee; This faith in me, hath made thee whole. So for you, though yet you see it not; you beleeve Christ can heale you; Desire he would but speak the word, and manifest it to your soule.*

Another asked her, *Doe you think Christ is willing you should beleeve?*

Woman. Yea, But there are Mountaines in the way.

S. *Behold he comes leaping over the Mountaines of Opposition that are in the way.*

Woman. If the world knew the worth of a little glimpse of faith, they would prize it. I cannot beleeve.

Quest. What is faith?

S. *A beleeving Christ, is a sure and strong Rock and refuge to fly too. Had it not been for him, you had been swal-*

ſwallowed up. Would you reſt on your own righteouſneſſe? on any thing in you?

Woman. I am much looking at that, to ſeele ſomething in me.

S. *Thats but filthy rags: and he will take them away, and cloath you with change of raiment: as* Joſephs *rags were taken away, and he was cloath'd with better raiment.*

Woman. When I was troubled about my condition, about ten yeers agoe, one day as I muſed, a *voice* ſaid plainly to me; *Marie, thou ſhalt dye, and live againe: and thou ſhalt glorifie God greatly. Thy wayes are not my wayes; nor thy thoughts my thoughts.* This fild me with joy unſpeakeable; and I ſaid; *Yea Lord, let it be as thou wilt.* I was perſwaded, it was an Anſwer from God: Then I could not, but ſend for my *friends*, that they might heare *what God had done for me*; and I told them of this. Then I preſumed that I had *faith:* and I looked, that God would doe *great* things for me, that he had thus ſpoken to me, and done ſo much for me. I was carried on thus for a time. But after this, I was led to ſin againe: and I *fear'd* I ſhould ſinne: and I ſaid, *Lord, ſhall I ſin againe*; it went to my heart. The *voice* anſwered me; *Though thou doe, thy ſins are buried in the bottome of the Sea: They are bound in a bundle, and caſt into the depth of the Sea.* I was not led to ſin by this. But I forgate Gods goodnes, and fell into ſin by little and little: and now I have been a backſlider.

S. *Here are backſlidings. He ſaith, I have ſeen his wayes, and Ile heal him, and reſtore comforts to him. Ile heal their backſlidings, Ile love them freely; mind that. What joy is it to a Shepherd, when he finds a loſt ſheep? more joy, then over all the reſt. You are the loſt ſheep: he will joy over you.*

Woman. Legions of *ſins* are *before* me.

S. *Legions of* Devils *were* within *me, not* before *me; but* within *me; Yet he hath cloathed me, and caſt out* Legion. *Who came Chriſt for? Was it for the righteous? You are an alien, without God, without Covenant of promiſe.*

Woman. I am confident, thats my caſe.

S. *God draws ſuch ſouls: Chriſt dyed to reconcile ſuch ſoules: the Spirit ties both ends together, he ties them and Chriſt together, uniting them to Chriſt. So did he with thoſe* Epheſians, *They were dead in ſinnes and treſpaſſes, ſtrangers from God, without God, far off, twaine; but* theſe *had he made neer. Such doth God draw, and makes up the breaches. See the condition they were in,* Eph. 2. *and* Hoſea, *the firſt and ſecond Chapters. He ſaid,* They are not my people, *and then it ſhall be ſaid,* now they are the children of the living God. *Before not* people, *and now, not onely* people, *but* children: *before, they were* dead *people; now they are* living *children: the* living God, *gives them* new life. *They have* life from *God; that they may* live to *God. In* Epheſ. 2. *You that were* dead, *hath he* quickned; *and by* Grace *yee are ſaved through Faith—not of* works, *leaſt any ſhould* boaſt:

We

We would boaſt, *if* we did *any thing in it. He works* Faith, *and he* builds *up ſtill: he builds* higher and higher, *till his work be finiſhed: Wee are his* workmanſhip.

Woman. My condition is very dangerous and hopeles.

S. *How is it?*

Woman. I have an evill heart of unbeliefe, in departing from God.

S. *Have you departed from him? then you had him. How have you departed from him, if you never had him?*

Woman. I never had him.

S. *What if now you ſhall have him? and you be a* childe: *not onely a ſervant, but a* childe, *an* heir *of God.*

Woman. I ſhould admire it.

S. *He will ſhew mercy to be* admired. *He will come and be* admired *in his Saints that beleeve. He raiſeth up a bondſlave, to be with him in glory. It is a* faithfull *ſaying, though the ſoul doubt of it: and its worthy of* all acceptation: *though the ſoul would not* accept *it; That* Jeſus Chriſt *came to* ſave *the* chieſeſt *of ſinners. I the Lord will deliver you of two Burthens at once; the burthen of ſin, and your other burthen alſo. Your extremity, is Gods opportunitie. In him* Judah *ſhall be ſaved.*

Woman. In my proſperity, a poor woman came to me, that had her ſon in ſlavery; and ſhee beg'd of me to give her ſomewhat towards her ſon's re-

leaſe. But I thought, all was little enough for my ſelfe: my ſiſter gave her ſomewhat; but I would give her nothing: the woman wept. And now I think on my *unmercifulnes*, when now my ſoul is in *ſlavery* my ſelfe: *his* ſlavery is nothing to *mine*.

* *An* Item *to all, wiſely to cõſider the* poores *cry.* Prov. 21. 13. Pſal. 41. 1-3.

S. *Chriſt came to deliver them that are* captives *and* bond-ſlaves, *not them that are at* liberty: *The* Son makes free, *not them that were* free, *but them that were in* bondage.

Woman. I am without hope of mercy, and my heart failes, and gives up all.

S. *Some* refuſed *to be comforted, and* would not *be heal'd: yet he heales them. He looks after the* Outcaſts, *that none look after.*

Woman. Thats my caſe.

S. *Yet there was mercy for them; and why is this written, but for our inſtruction and comfort, that we might have hope.*

Woman. Not *one* word will abide with mee, thats ſpoken.

S. *The* time *was not yet come. For in the* appointed *time, it will ſurely ſpeak, and not* lye: *it will ſpeak truth, and* peace, laſting *peace, abundant mercy and love.* Wait *therefore for that time: The* Name of God *is to be Preached and* Proclaim'd: *that he is* Gracious *to graceles ones; and* mercifull *to miſerable ones; and* long-ſuffering, and abundant in goodneſſe and truth, *to them that have abundance of ſin; and he would that* repentance and remiſſion of ſins ſhould

be

be publiſhed in his Name. *When he gives you a* glimpſe *of his love, you are apt to* bely *the Lord, as* Judah *did, and to ſay,* it is not he: *unleſſe it comes with a* full perſwaſion *to you: yet this hindred not the* Lords *coming in and healing them. Though (not a perſon, but) the Land was filld with ſin, againſt the Holy One of* Iſrael: *yet* Iſrael *hath not been forſaken: He ſaid,* I am forſaken, *and not onely forſaken, but* forgotten: Zion *ſaid ſo, and* Iſrael *ſaid ſo; yet he is* not forſaken.

For a *farewell,* ſhe ſaid, *Go, and* Beleeve, *the* Lord Jeſus *makes you whole: and ſo* Go in peace, beleeving its Chriſt muſt make you whole, and none els.

May 28. A maid *in deep deſpair came to her.* [The *Relator* being preſent, writ then alſo.] *After other expreſſions, the* Maid *ſaid as followeth.*

Maid. It hath been ſad with me, ſince it was ſaid to me; *Repentance is hid from thine eyes:* and wo unto them, when they depart from the living God.

S. Anſ. *The Lord ſaith, Ile put my feare in their hearts, that they ſhall not depart from me.*

Maid. But I have departed from him, therefore I am none of his people.

S. *There* (ſaith he) *where it was ſaid,* They are not my people: *there it ſhall be ſaid,* they *are the* chi dren *of God.*

Maid. I am without God, ah enemy to him.

S. *Well,*

S. *Well, let it be so, you are without God in the world, a ſtranger, an* enemy: *yet ſuch hath he* reconciled *by the death of his Son: all the want is, you cannot ſee it ſo.*

Maid. I am far off from him.

S. *He gives peace, peace, to them that are a far off.*

Maid. I had a great deal of light; and I departed from it.

S. *So did* Judah; *they departed from the living God, and went to dead Idol Gods: yet he would marry them.*

Maid. I have done ſo.

S. *So did they before you, and yet he married them.*

Maid. But I have rejected him.

S. *You can doe nothing els, but reject him: but your greateſt rejecting is, to reject* * *a proviſe from God when he holds one out to you, then you ſay, it is not to me. Thus I find, as you doe, in rejecting promiſes: and that was my greateſt ſin.*

* Thus leading her to the root ſin, that looked at branches more: ſo did ſhee often.

Maid. Your ſin was not like mine.

S. *No ſin was like mine, as I judged. Mine was againſt ſuch light, that I judged I had ſind againſt the Holy Ghoſt.*

Maid. That word terrifies me, that was ſaid to me, *Repentance is hid from thine eyes.*

S. *That word when I read it, I was ready to teare it out of my book. There were three other Scriptures that were terrible to me.* He that beleeves not, is condemned already, *was one: Another was,* He that beleeveth

veth not the Son,--the wrath of God abides on him. *A third was*, He that made them, will not have mercy on them: *no mercy, none at all. But above all, this*, Repentance is hid from mine eyes.

Maid. Was it ſo with you? *and then ſaid*, The Diſcoveries of Chriſt, and promiſes, are more terrible to me, then the curſes of the Law.

S. *Sometimes it was ſo with me; ſalvation was turnd into condemnation to me: promiſes that were never ſo ſweet, were terrible to me.*

Maid. When he would have healed me, I reſiſted, and would not.

S. *Who hath reſiſted his will? Here was Gods mercy to you, that by his Spirit he hath convinced you of ſin; when you might have gone on without any ſight of it.*

Maid. I have not the light of it.

S. *You ſee, you are in darkneſſe: Chriſt came to be light to them that are in darkneſſe. Chriſt would not unbottome you of your ſelfe, but to bottome you on himſelfe.*

Maid. He that overcometh, to him will he give to ſit on his Throne, and to eat of the hidden Manna. One may goe farre, and not overcome. He that endures to the end, ſhall be ſaved: but I fear, I ſhall not.

Sa. *He ſaith, Fear not, nor be diſmayed: for the battel is not yours, but the Lords: you lye down in your ſhame, but he is your ſtrength, your all in all.*

Maid. Better never to have known the Truth, and

and holy Command, then having known it, to depart, as I have departed.

S. *All the Scriptures you bring, are to bring you off from your ſandy foundation, you would build on ſomething you would finde in your ſelfe, and feed on huſky, your prodigals portion: Chriſt is unbottoming you of your own righteouſneſſe, and of all evill, to make known himſelfe, and his righteouſneſſe to you: and to ſet you on that Rock, that is higher then you.*

Maid. Not one glimmering light of him have I.

S. Anſ. *Had you theſe eight yeers enjoyed ſuch light and comforts as you would have had, you would have reſted in them. But God would not have you reſt ſhort of himſelfe.*

Maid. I have ſind againſt all the meanes and light he hath given me.

S. *You will the more prize his mercy, and the more love him, when you ſhall ſee his love to you, notwithſtanding all this.*

Maid. Judas after his ſin, he repented: I have not ſo much as he had.

S. *He had a naturall Repentance: you wait for Re-*
* Act. 5. 31. *pentance from Chriſt,* who is ſent to give Repentance to them that have no repentance.*

Maid. I have ſin'd with *Judah*; But he ſaith, *Returne*; And I have not returned.

S. *Doth he expect they ſhould returne in their own ſtrength? No. But he turns them, and they are turned.* Judah *was given over to reproach, and to treachery, and whoredome, and to all manner of ſin: Their ſinnes*

were

were ſuch, as could not be numbred: They would none of God, but were weary of him: yet he would not forſake them; but would have mercy on them, and would love them freely, and would forgive them, and blot out their ſins, for his own ſake: that they might not boaſt of their own righteouſnes: but glory in the Lord onely.

Maid. I go on in ſin: and what hope for ſuch?

S. Ephraim *feeds on wind; and the houſe of* Iſrael *compaſſeth him about with lyes; yet they were not deſtroyed: for his bowels were turned for* Ephraim.

Maid. If I eat, I am terrified for it.

S. If I did eat, I was terrified for it. Sometimes I durſt not drink in a whole week together: becauſe I judged, it was a Cup of Devils, and I drank to Devils, if I drank: and if I did eat, I thought I did eat my own damnation.

Maid. I would fain be out of this life, that I might have an end.

S. Would you be ſooner in Hell? Is not that worſe?

Maid. I would be ſitting alone, and muſing, and not work: becauſe I have no hope.

Queſt. *When you work not, have you no thoughts?*

Maid. Yes, thoughts of ſin, and of miſery.

S. Then tis better for you to be imployed in buſines: For els, the enemy hath more advantage: And ſpecially becauſe God bids you labour the thing that is good.

Maid. I ſhall never be comforted: I am caſt out.

S. Becauſe thou ſayeſt, my paine is perpetuall, my wound

wound is incurable: and art called an Out-caſt: *therefore the Lord will cure thee:* The Lord gathereth the out-caſts of *Iſrael.*

Maid. Once that promiſe was ſweet to me; Iſa. 54. 10. *The mountains ſhall depart, and the hills ſhall be removed: but my kindnes ſhall not depart from thee, nor ſhall the Covenant of my peace be removed, ſaith the* LORD *that hath mercy on thee.* Then God was ſweet to me, and his people ſweet; I could have laid my hand under their feet. But now, mercy is departed, and all is nothing.

S. Hath God ſaid, It ſhall not depart, *and will you ſay, it ſhall depart? Mountains of ſin and corruption ſhall depart; but he will not depart. The Father draws the ſoule to his Son: the Son receives it; the Bleſſed Spirit unites it, and makes of two, one; He knits the knot in the middle, and ties theſe two ends together, Chriſt and the ſoule: which knot of love, none can untie.*

Maid. God might ſay, *What could I have done more for thee, then I have done?* and yet I have thus revolted from him.

S. Iſrael *not onely revolted, but* deeply *revolted. Yet he ſaith,* Returne, *and he turns them. He gathereth, not onely* Iſrael *in general; but the* Out-caſts *of* Iſrael: *the skirts and rags of them. Ile tell you what your ſtate is. You are as a man, thats taken from his houſe, where was ſome light; and is put in* Ludgate, *and put in a dungeon, where he hath no light. If one comes from the King with a pardon, and to call ſuch a one*

one to the Kings Palace, where the light is greater and more glorious, then that he had before: how will he then admire it? And will not you admire it, if the great King ſhall do thus with you, that are now in a dark dungeon? If he work, who ſt all let him? his pleaſure is, to raiſe up one from a dungeon of darknes, and to bring ſuch to his marvailous light: From a dunghill; from ſin, and corruption, and the Devill; to ſit with Princes; to give them a kingdome. Fear not little flock, its your Fathers good pleaſure to give you a kingdome.

Maid. If I were of that flock, I might have hope.

S. *Other ſt eep I have, that are not of this fold: them will I bring to the Sheepfold, and they ſhall hear my voice: and there ſhall be one fold, and one Shepheard.*

Maid. The Lord ſtrove with mee, and I reſiſted.

S. *If the Lord paſſe over all this, your ſoule and body will melt: you will be overcome with this goodnes of his, to be his for ever. Its the Son that muſt make you free, and then you ſhall be free indeed.*

Maid. But I have ſind againſt ſuch great light: and what will my end be?

S. *What think you of* Peter *that ſo denied Chriſt? Was not he on the mountaine with Chriſt, and ſaw his glory? did not he ſee light? and yet how ſind he againſt it? when he both denied Chriſt, and forſware him. And yet what love ſhewd Chriſt to him after all this:*

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Tell

Tell my Disciples, and tell *Peter* that I am risen. *I was much troubled with the Parable of the foolish* Virgins: *It was terrible to me. But yet see what was there? At midnight there was a great cry; Behold the Bridegroome cometh, goe forth to meet him. So when it is the darkest time with you, you are cald to goe forth to meet him.*

Maid. I think as I go in the streets, something will fall on my head, and will kill me.

S. *When I went in the streets, I thought the Earth would open, and swallow me up. You cannot reckon up the thing, but I was troubled with it.*

Maid. I desire I might be a warning to all, to beware by my example, of sinning against light, as I have done, and brought all this misery on mee.

S. It may be this is it the Lord aimes at, in his hiding himselfe from you: that you may be for a warning: and yet he may returne to you againe.

Maid. If I had hearkened, then my peace should have been as a river, and my righteousnes should goe before me.

S. *Be you ashamed, and confounded, that you have so neglected him: and if he will shew his love to you, notwithstanding all this, how will you admire him?*

Maid. Ay, as much as any. I should have as much cause to admire him, as ever had any.

A. *Therefore he will be gracious, that he may be exalted.*

Maid. If I could weep day and night, I should find some ease; but I cannot. S.

S. *What if you could! yet the Law and all your doings are weak; but you have not what you would in your selfe, that you may not rest short of Christ. You would not els so desire the riches of Grace to such a one. Are you not weary and sorrowfull?*

Maid. I am.

S. *He will satiate the weary soule: and he will replenish the sorrowfull soule.*

The *maid* having further heard by this Gentlewoman, how sad her condition had been; and that yet the Lord had been so gracious to her, *shee said:* Mine was not sadder then yours hath been: but onely that I had sind against greater light. How long were you in that sad condition?

S. *Four yeers and above, since I was little more then eleven yeeres old: But the last halfe yeer and above before the Lord delivered me, I was full of terror night and day; and at last, I had no rest at all, being violently tempted against my life.*

Maid. Then I may have some hope that the Lord may deliver me; because I have not been above two moneths so violently troubled.

May 31. Being *Munday*, came to her the Lady *Willoughbie* of *Parham*, with Dr *Coxe* Physician, and M^ris *Cox*; M^r and Mrs *Adderley*, of the *Charterhouse*, &c.

Having heard of her great *comforts*, Dr *Cox* put severall *Questions* to her; Which with her *Answers*, were to this effect.

1. Dr Cox. Some ſay of your *Comfort*, that it is but a *Deluſion*: ſome ſay it is not.

Q. How do you *know* tis no *Deluſion*?

S. Anſ. *You cannot know what my* comforts *are, except you knew what my* terrors *were: But I believe, the Lord did not* keep *me in them, and* carry *me through them, and* deliver *me from them, (not from one, but from* all *my feares,) and* give *me* comfort, *to* delude *me with his comfort. For nothing could ſatiſfie in thoſe* Terrors, *but* Chriſt; *therefore it is apparent that it is* Chriſt, *becauſe nothing els could doe it, to ſees me from* one *of my terrors; much leſſe to free me from* all. *Could any thing keep me from ſuch great* temptations, *but the power of God?* (then ſhee told of ſome of her *Temptations.*)

Qu. How know you it was the power of God?

Anſ. *Becauſe it was the* bare arme of God *that brought ſalvation to me: nothing els* could, *and nothing els* did *it. I went about ſeeking* reſt, *and could find none, till he gave me reſt.*

Qu. How know you this working in you, is the *Spirit* of God?

A. *Where the* Spirit *of God is, there is* libertie: *he ſets the ſoule at liberty, that was in* bondage; *for I was in* bondage. *The other is a Spirit of* Error; *this is the Spirit of* Truth: *the other is the Spirit of* darkneſs, *this is the Spirit of* light. *This is the Spirit of* Truth, *and not of* Error, *becauſe* he leads *the ſoul into* all Truth: *and he ſet me at* liberty, *that I am not* under the Law, *but* under Grace.

2. Qu.

2. *Qu.* How, or in what ſenſe are you *not under the Law?*

S. Anſ. *Becauſe the* Spirit of life *in Chriſt Jeſus, hath made me* free *from the* law *of ſin, and of death.* For what the Law could not doe, being weak, &c. *It was* weak *to* pardon *my ſin, and to* carry *it into the land of forgetfulnes: therefore God ſending his Son --condemns ſin, and ſaves the ſinner: even* me, *the chiefeſt of ſinners.*

3. *Queſt.* Whether have you SIN in you?

A. *Yes; a thorne in the fleſh (as* Paul *had,) to* humble *me: but not to* condemne *me.*

Qu. Whether do you think that others judge of your condition now, that it is but in hypocriſie?

A. *They that ſaw, or knew me in my Terrors, when I could not be ruled, might well know, that nothing but the Peace of God, which paſſeth all underſtanding, could ſo rule me, which was as* Ephraim, *an untamed heifer,* (ſhee ſpake this very low.)

4. *Qu.* Why do you ſpeak no lowder? are you weaker with your joyes, then you were with your Terrors?

Anſ. *I had more cauſe in my Terrors, when I abus'd my body; but I never felt it, till now. I beat my head oft againſt the wall; and took my fleſh in my teeth: and the more and ofter I did it, the leſſe I felt it. And when I had an opportunity againſt my life, and did not take it; then I beat my ſelf for it moſt of all, becauſe it took not effect: Or if I ſpake any thing that was of-*

fensive to any with me, or did that I should not; when it was brought to mind afterward, then I abused my body for it, most of all. And that I did so then, is the cause why I lie here now. For now that he hath brought me to my selfe, now I feel it. He did not onely bring my soul to Hell, and brought it back againe; but my body to the grave, that he might raise it up againe, if he see it good.

5. *Quest.* Why do you not eat? Why do they not get things for you, that you may rise againe?

Ans. *I do eate. But its meat to eat, that the world knows not off; but those that tast of it: His words* [a] Jer. 15. 16. *were* [a] *found, and I did eate them. His words are the joy, and rejoycing of my heart; his words of mercy, and love, and joy in the Holy Ghost; which fill an empty soul indeed, as I was: which is meat indeed, both to soul and body at the present.*

Qu. Whether do you not refuse the creatures out of Temptation?

An. *No: for I would eat, if I could: my stomack was then filld with terror that I could not eat; and now with joy. If I could, I would take the Creatures; but for the present I cannot: But if he see it best for his glory, and my good, I wait for a power from him for this, as well as for the rest that he hath done for me: for I know that all power is in his hand, and all my times are in his hand: therefore I desire to wait on him.*

6. *Qu.* Whether could you endure to be mock'd and skoff'd, and jeered at in the world? if some should say, *This is shee that was madde, or that counterfeited:* could you endure it? Ans.

Anſ. *Its no more then my Lord and Maſter was before me: They ſaid,* he was mad, and had a Devill: *and the Souldiers* mock'd him. *Let me undergoe the uttermoſt, I do but follow his* [a] *ſteps. And if I will be one of Chriſts, I muſt doe ſo.* [a] 1 Pet. 2. 22. Luk. 14. 26. *He ſuffered it, but for ſuch a one as I, though he was the Son of God; yet he made himſelfe of no reputation; And what was it for? but to die for me the chiefeſt of ſinners, that I might live: to have life from him, that I might live to him.*

7 *Qu.* Whether could you be *content with Chriſt alone* now, and take no comfort in any thing in the world, but be ſatisfied with him alone?

Anſ. *Yes, very well: for he is* a ſatisfying Chriſt: *for having him, I have* enough, *I have* all things. Therefore I deſire not to look after pleaſures in the world, *for I have* enough *in him. For he is full of ſatisfaction: and I have taſted of that fulneſſe, Grace for Grace.*

8. *Queſt.* Whether do you love God now, more then ever you did before?

Anſ. *I know not that ever I lov'd him at all before: For I had no love at all, neither to the Creator, nor to the Creature: for all were enemies. All the ſight of God I had then, was, that he was an enemy. I ſaw no excellency, nor beauty, nor comelineſſe in him to be deſired at all.*

It muſt be one that hath attained to great love, that can love a deformed Creature. God is LOVE it ſelfe: yet he is pleaſed to look on ſuch a deformed Creature as

I; none more then I. Therefore he shews his great love indeed, that he loved me withall. Therefore I love him with the same love, that he loved me first.

I was a childe of wrath, dead in trespasses and sins; a stranger from the Covenant of promise; without God, without hope; far off from God; indeed I was an enemy to God. Yet he was pleased to reconcile enemies: therefore it's free love, to love such a one; to quicken such a one; to bring such a one neer, that was so far off. It was love indeed, that made me love him. It was this, that made me to see a beauty and excellency in him; which made me love him above ten thousand worlds: if all the glory of them were in one, and given to me, I see more to be desired in him, in the least glimpse of him, then in them all. Therefore I look on him above them all. When I saw him as an enemy to me, I could not love him: But now I see him a reconciled God in Jesus Christ to such an enemy as I, even I the chiefest of sinners; which constreins me to love him.

9. *Qu.* Whether do you PRAY?

Ans. I doe pray: but tis that the Lord would give submission to his will. As long as I am in the body, I have cause to pray. I cannot forget to pray for troubled soules, that come hither to me. But for my selfe, my chiefest work is now to PRAISE the Lord for what he hath done to my soule. For Praises wait for God in Zion: And for what waits it? but for Zions deliverance from her hard bondage. Zion was a Wilderness, desolate, forsaken, forgotten of God for the present, in her own apprehension. And when God is pleased

pleased in fulnes of time to manifest himself, and to shew his love to Zion freely, and to marry her to himself, (such a one as I was,) and to stablish Zion on a sure foundation, that is, upon himself: that though the mountains and hills depart, yet his loving kindnes shall not depart: Then PRAISES *wait for God in Zion: for Zion then hath answer of her prayers.*

10. *Qu.* Whether find you a tickling of pride or hypocrisie, when so many people, and some great ones come to see you: Do you not ask who were the Great people, when they are gone? and take pride in it?

[A like Question, and her Answer to it, was before. Another time when a Noble Lady sate on the bed by her, and shee was not moved at it, one whispered to her, that this was a great Lady: Shee answered to this effect: *It is not more to me, then if it were* such *a one*: naming a meaner woman *troubled in Spirit*, that oft came to her.]

And now to this Question shee answered *No; Its far from me. For if I were in a Wilderness, where none came to me; I should take as much glory there, as in such abundance coming to me in this place. For the Saints of God will give thanks for me in generall, though they know me not in particular. And unlesse it were some that I knew before, I know not any that come; and I look not upon them: unlesse it be on some troubled people that come: for I enquire after these: but I enquire after none else.*

11. *Qu.* How know you those that come hither, that they are truely troubled for sin? For many will make as though they were so, but are not.

Anſ. *None knows the ſecrets of God, but himſelfe. And thoſe to whom he reveales his ſecrets to, by their own experience they may gueſſe at it, who is, and who is not. One that is indeed burthen'd for ſin, it's not an eaſie burden for them to lie under: they would be out of it, if they could. Theſe are weary of their ſin: and nothing els can content them, but a glimpſe of the love of God, in the face of Jeſus Chriſt. So far I gueſſe them to be really troubled for ſin.*

12. Q. How put you a difference in the *Trinity*, between the Father, the Son, and the Holy Ghoſt?

Anſ. *Theſe three do all agree in one, and they differ not in working a New Creation in the ſoule. They are Three in manifeſting their workings. For, None can come to the Son, except the Father who gave them to him, draw them: There's the* Fathers *work, to give and* draw *them. For theſe the Son lays down his life, and receives them: All that thou haſt giuen me, ſhall come unto me: I have kept them, and loſt none. It's the work of the* Spirit, *to unite the ſoule and Chriſt together, to make of twaine, one. Thus their three Works are manifeſted to the ſoule. Yet theſe three agree in one.*

[*June* 3. The *Relator* asked her further about this *Myſtery* of Three in one.]

S. Anſ. *The* Father, Son, *and* Spirit *are in Union: Theſe three agree in one: and ſo there's no diſagreeing or difference therein: But there are various diſpenſations to the Creatures capacity; ſo there are three:*

First,

First, the Father, *that in his love sent the Son, to reconcile sinners to himselfe.*

Secondly, the Son, *the Word, who was sent, that took our Nature, to redeem us from all iniquity, and to bring us to the Father.*

Thirdly, the Holy Spirit, *who was sent by the Father, in Christs Name, to manifest this love of the Father, and of the Son, to the Creature: which the Creature could not know, but by the Spirit of God: who quickens them that were dead in sin: and he teacheth and leads the soul, into all truth.*]

Last *Qu. May* 31. was; Whether is any thing revealed to you, how it shall goe with the Church of God?

Ans. *I know, and verily beleeve, it shall goe well with those that fear the Lord.*

Qu. How mean you, in spirituall, or in outward things?

Ans. *Specially in spirituall, I mean: and so far as it is for their good, in outward things, God will dispose of them.* [More was said to a like *Question* before, but is not printed.]

Quest. Shee having said, that her *sanctification as well as her justification did proceed from Christ*: Mr *Adderley* asked her how shee proved it?

S. Ans. *I beleeve that out of the side of Christ, did issue both* bloud, *and* water. *Bloud to take away the* guilt *of my sin: and water to wash away the* filth *of my sin. So that from my Lord Jesus Christ, doth issue both my* justification, *and my* sanctification. *He is*

made to me, Wisdome, Righteousnesse, Sanctification, and Redemption.

Another maid that was not born in *England*, being *in affliction*, both in soul and body, came to her; telling her of her sad *Temptations*: her words were better understood by Mrs *Sarah*, then by the writer: and sometimes were guessed at, from the *Answers* given to her; *viz.*

Maid. I am sore assaulted by Satan.

Mrs *Sarah. Christ is lifted up, and held out to you, as the Brazen Serpent was in the Wildernes. Though you are stung by the old Serpent, yet healing is in Christ for such as you: shall your sin seperate from Christ?*

Maid. I know it shall not, if Christ were willing to save me, for he is able to doe it.

Mrs *Sarah. Doe you Question the willingnesse of Christ? He is your King, and he will save you. He is as willing to heale you, as you are to be healed. He gave his life for saving the ungodly, and sinners: therefore he is willing to save them. Do you desire after Christ?*

Maid. Yea I desire him with all my heart. I long for him.

Mrs *Sarah. It is he that works the will and the deed: he works that desire in you.*

Maid. I feel that God is angry with me.

Mrs *Sarah. His anger is but for a moment: but his mercy is for everlasting.*

Maid. Yea, if I could beleeve.

Mrs

Mrs *Sarah. Do you see a want of Faith? that's your chiefe want: If you had Faith, you had enough: and this is true Faith, to beleeve that Christ dyed for you the chiefest sinner.*

Maid. I am a filthy wretched sinner.

Mrs *Sarah. Who was a sinner like me? Who was worse then* Mary Magdalen, *then* Peter, *then* Paul? *Yet they obtained mercy. Are you tempted against your life?*

Maid. I am oft tempted against my life.

Mrs *Sarah. Why, what causeth it?*

Maid. Sometimes this, because I am not as others are: I do not look so, as others doe.

Mrs *Sarah. When Christ comes and manifests himselfe to the soul, it is black in it selfe, and uncomely: but He is fair and ruddy, and he cloaths the soule with his comelines that* * *he puts on it, and* * Ezek. 16. 6. 10. *makes it comely therein: and in him the soule is all faire, and there is* [a] *no spot nor wrinkle,* [a] Cant. 4. 7. *nor any such thing in it in his account; because he hath clensed it by his bloud, from all sin. Its* Rom. 5. 8. 10. *not you that do it, but Christ that will do it: as he saith,* This is my Covenant, I will be mercifull to their iniquities; *and,* Ile give you a new heart, Ile put my fear in your heart, Ile write my Lawes there. *Though the soule cannot beleeve at all; yet he remaines faithfull, and* cannot *deny himselfe: he saith not, he* will not, *but saith, he* cannot *deny himselfe.*

Maid. He may do this for some few, but not to me.

Mrs

Mrs Sarah. He doth not this to one onely, nor to one Nation onely; for, many Nations must be blessed in him. He came to give his life for a ransome for many, to give himselfe for the life of the world. He is a free agent; and why should you exclude your selfe?

Maid. I had a light followed me: but now he is hid from me.

Mrs Sarah. The House of Jacob was the Church of God: and yet he hid himselfe from them.

Maid. I am a dry barren ground.

* Isa. 44. 3. Mrs Sa. Christ will *powre water on the dry and thirsty land. He satisfies the hungry soule with
† Jo. 1. 9. 30. 2 Cor. 5. 19. Col. 2. 13, 14, 15. good things. Its [a] all done by Christ already, for poor barren soules: there is nothing now to doe, but to [b] manifest it by
† 1 Cor. 2. 11. the Spirit to you. You know, God hath made you, and he bare you up all this while. Doe you think any could do this, but God? and hath he done all
* Jud. 13. 23. this for you, and do you think he will *not
[a] Isa. 63. 9. Jere. 2. 2-6. Act. 13. 17, 18, 19. deliver you? Did he [a] bear and carry the Israelites, that had been bond-slaves in Ægypt, through the Wildernes, into Canaah, (notwithstanding all their sins and provocations, and hardnes of heart,) and will not he bear you, and carry you, out of your selfe, into himselfe, though you be a bondslave to sin and Satan? He works, and none shall let him. Who shall let this mighty God? shall sin, or Satan? He works where he will, and when he
Abac. 2. 3. will. Though he tarry, wait for him: for he that shall come, will come, and will not tarry.

The

The *Relator* ſpake afterwards with this afflicted *Maid*; ſhee told him the Lord had given ſome ſupport and refreſhing to her, ſince that conference. The Lord alone be exalted for it, who *Iſa. 26. 12.* works all our works for us, and in us. *1 Cor. 4. 6.* For what have we, (any of us,) that we *Rom. 3. 27.* have not received? And where then is boaſting? it is excluded.

June 2. A godly man came to her, and told her, *he was convinced in his Conſcience to come, to enquire the truth* about an ill *report* he then had heard and judged it was falſe: it was this; That ſome great perſons having come to her from *Weſtminſter*: ſhee being told thereof, that ſhee ſaid, *A greater then* Solomon *was there:* as if ſhee gloried more in her ſelfe, then in the work of Chriſt in her. To whom Mris *Sarah* anſwered thus: *Its far from me to* glory *in my ſelf, but in mine* infirmities, *and to lye down in my* ſhame, *and to have confuſion cover me. In my* terror *it was far from me; and now, ſeing a* glimpſe *of the love of God, it doth* humble *me thoroughly: which nothing els could. And now, if I ſhould glory in this work, but only in exalting Chriſt, it would be as* great *a ſin, as* ever *I committed yet: but onely the ſin of unbeliefe.* The truth was thus; One day amongſt others that came, one told her, there

If all that *heare* ill reports, would *reſerve* an ear for the *abſent*: there would be leſſe *printing*, & prejudice againſt the *innocent* then there is, *Pro. 18. 17.*

were

were ſome that came far, and deſired to hear her ſpeak, what God had done for her: Shee anſwered, ſaying; *The Queen of Sheba came far to hear the Wiſdome of* Solomon; *but behold, a greater then* Solomon *is here.* Chriſt *himſelfe, to work a New Creation in the ſoule: To turne me from the ruling power of Satan, and utter darknes, to his everlaſting light: to turne a Prodigall to himſelfe: even me, that was as bad, or rather worſe; yet he hath turned me. It was his work to turne me. Therefore he deſerves the praiſe of his own work. To cloath Legion in his right mind, and ſets him at his feet; yea in his boſome. It was his love indeed to ſuch a one as* I. *This I ſay, that Chriſt may have the Praiſe of his own work, and none els: becauſe he did it alone.*

This was what ſhee ſaid at that time, to thoſe from *Weſtminſter* and many mo being there in the roome, and her *voice*, through her weaknes, being very *low*: whether ſome heard her ſpeak but *part* of the words beforeſaid, or ſome that her ſpeech was related unto; God knoweth: but ſome did *detract* from, and wreſted her Expreſſions; and "thus raiſed an *ill* report. *If the receiver, be as bad* "*as the Theefe; one had need be wary, leaſt he re-*"*ceive prohibited ware.* Some *other* falſe reports, ſome have *made*, and others have *ſpread* already: but this may be an *Item* to all, to take heed, *what* they hear, and *of whom*: and to warne all that are profeſſed *Chriſtians*, not to come ſhort of *Ariſtides* a profeſſed *Heathen*; who us'd to lend but *one eare*

'to

'to a party preſent, that inform'd him againſt 'one abſent; and to lay his hand on his *other* eare; 'ſignifying to the *reporter*, that he would *reſerve* 'one eare for the party abſent; and not *judge* the 'caſe, till he heard the *other* alſo. Shall not *Ariſtides*, & heathen *Fæſtus* riſe in judgement againſt many in our generation, and condemne them? When wee ſee how *Fæſtus* alſo would not paſſe judgement againſt *Paul* being abſent, though he had * *information* againſt him, not by one or two, but by *many*, and thoſe alſo being of his own * ſect and Religion in the maine, and of ſpeciall note, and ſtrictnes among them: yet being *deſired* by them, he refuſed it, ſaying, *It is not the manner of the Romanes, to deliver any man to* * *dye*, (ſo to judge him,) *before that he which is accuſed, have the accuſers face to face; and have licence to anſwer for himſelfe, concerning the crime laid againſt him*, Act. 25. 15, 16.

* *Act.* 25. 15.

* *Act.* 26. 5, 6, 7. 22.

* A good name is better then great riches. *Prov.* 22. 1. Therefore its worſe to rob or wrong one in this, then in the other.

June 3. 47. Shee told a *Chriſtian friend*, how the Lord prevented her ruine, about *Feb.* laſt, *viz.* That one night ſhee watched till her *Mother* was aſleep; and then ſtole out ſoftly from her, taking the key of the buttery door, which ſhee opened, went in, and locked it to her, taking the key with her, ſo to make ſurer her diſpatch without let: and there being

ing a window to the House-tiles, ſhee crept out, (to do like *Judas*, to caſt her ſelf down to diſſolve her ſelfe,) and in the dark ſhee *ſaw* there a fire, and *Satan* as a *roaring Lyon* in it: yet ſtill being perſwaded through his deluſion there was no other hell, but that ſhee felt in her conſcience, ſhee went within a quarter of a yard of the edge, being ready to leap down, when none ſhould ſee or heare her; and now was no creature to hinder; then was this ſpoken to her diſtinctly; *Thou ſhalt not fall down, and burſt aſunder, as* Judas *did, and ſo diſhonor God that made thee.* Upon this, the *ſight* vaniſhed, as if it never had been: and ſhee fell not down, being thus kept from it; and ſate down by the *chimney* there; and beat her head againſt it, till it *ſweld* abundantly: and the more ſhe daſhed it, then, and at other times, the leſſe ſhee felt it. Her tender *Mother*, awaking miſſed her, and ſought about, and cauſed one to break open that buttery door: and crept out, and there found her *daughter*; who had not power then to leap down from her; but when her Mother would have her come in at the window, ſhee tumbled down, her *head* failing on the *bricks*: which, with other ſuch hurts before and after, oft ſo beating her head, was one occaſion of her *head* and *eyes* ſo great weakneſſe of late.

After that *deſperate* attempt, ſhee had ſecretly got a knife, and hid it, to diſpatch her ſelfe withall: and then was ſhe glad, and not ſo troubled, ſo that her

her Mother hoped shee was now better. And on a *Munday* morning desired of her Mother, to heare the *Lecture* at night by Mr *Carter* at *Fish-street-hill*, shee first entreated shee might goe see a neighbour, which her Mother granted, hoping she now might trust her to goe. That neighbour not being within, it was cast in her mind to go to *Lambeth-Marsh*, (which she had also purposed in the morning,) there to dispatch her selfe: and therefore had shee taken the knife with her. Over the bridge shee thus went, and quickly came to *Lambeth-Marsh*; There shee went towards the Trees, and saw them dry without leaves, or fruit, and thought, so was her soul, as they. She sate down by a ditch; and studied whether she should drown her selfe in *Thames*, or there? and concluded *there*; because *there* it was more private, that none might hinder her. Then shee thought, (as shee had often thought on the like sad occasion,) shee must like *Judas*, first *repent*, and then undo her selfe: as if that would serve. Whilst shee was about this, two that seemd to be Ministers, saw her sitting there alone, came to her, and *asked* her, how shee did, (for now they saw her weeping;) and why shee sate there? Shee had no power to conceale it, but said; *I am not well, I am as sad a Creature as any on earth. I see my condemnation, and nothing els. I cannot be well, till I have taken away my life.*

Min. Whither were you going?

S. Ans. *I purpos'd to hear* Mr Carter *in Fish-street-Hill.*

Min. This is not a place for ſuch a one to ſit in: and by Gods help, we will bring you thither. So thither they brought her. But as ſhee went, It was put in her mind to goe thence that night to the *Dog-houſe*, (ſhee had heard of) in *Moorfields*, there to offer her ſelfe to the Dogs, to eate her up, that her Mother might never heare of her more. But at the Sermon her *Mother* ſeeking her, eſpied her: and ſhee againe hid her ſelf beyond others: but her Mother againe found her, and had her home. This was but about a Moneth before *April* 6. beforeſaid, of her *deliverance*.

June 8. being *Tueſday* the *Lecture*-day there, (where M^r *Ed: Richardſon* of *Yorkſhire* the *Relators* friend, was deſired to preach:) upon occaſion of *two Paſſages* in his Sermon, two *Queſtions* were put to her.

1. Whether perſons that rightly beleeve in Chriſt, do not firſt feel their great need of him?

S. Anſ. *The Goſpel is the Miniſtery of the Spirit. He convinceth of ſin, becauſe they beleeved not: and what great need they have of Chriſt: and till then, they never rightly beleeve. I have found it hath been ſo with me. No ſin is like the ſin of unbeliefe. The enemy is the Grand enemy of the ſoul: that ſin, is the Grand ſin of the ſoul. Though it be the great ſin of all, and the damning ſin; That yet Jeſus Chriſt ſhould not onely bid ſuch a one beleeve, but give it to beleeve, it is to be admired.*

2. *Queſt.* Whether many are not worſe, by hea-

ring

ring the Goſpel of Grace in Chriſt to the ungodly, and chiefeſt of ſinners?

S. Anſ. *Many are worſe, and many are better. The Word by the Goſpel is to be preached to the world of ſinners; that is, the Word which became fleſh.* That Chriſt came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.(a) *He is not to be miniſtred unto by works of our righteouſneſſe, or our preparing our ſelves firſt for him, or any worthines in our ſelves, but* to miniſter, *that is, to ſupply our wants: firſt the Spirit, and therewith, righteouſneſſe, peace, and joy; which make an empty ſoul, full indeed;* and to give his life, *not to ſell it to them that have* money, *but to* give *it, to them that have none:* his life, *no leſſe price:* a ranſome *for us bondſlaves: that were in* bondage, *to Satan, ſin, and corruption:* for many, *for a numberles number, that none can number; ſo they are indeed, if all be gathered together: though but* a few *in compariſon of the reſt: for* many are called, but few are choſen (b). *Its there, for* many; *here for* few. Many *are called by the word to Beleeve, and to Repent: all, where the Goſpel comes: but* few *are called out of their ſinfull ſtate.*(a) Mar. 10.(b) Mar. 20.

June 10. 47. It being now above 75. dayes ſince ſhe did eat at all: and full 65. dayes ſince ſhee did ſip or drink two dayes together, her drink being onely fair water for about twenty dayes: and ſince that, ſome ſmall beer: and both theſe onely at once

ſtill in two, three, or four dayes; of late in four or five dayes once, and then no more till about ſo long after; (ſhee having never been able to ſtirre out of bed, ſince *April* 6. being 65. dayes, through her great weaknes, eſpecially in her *head*, by her ſo *beating it againſt walls in her Terror.*) And now ſhee being very weak, unlikely to live, unleſſe ſhee took ſomewhat, [except he who ſo miraculouſly had uphold her ſo long, ſhould hold out the ſame great power and goodnes ſtill unto her; ſhee not having taken ſo much as a ſip of any thing at all, for four or five dayes, nor ſo much as moiſtened her mouth or lips in all that time: and had enjoyed very little reſt, for a week together, or more:] The *Relator* perceiving it now, (as from time to time formerly) ſpake to her about eating or drinking ſomewhat.

S. Anſ. *I am not hungry nor thirſty.*

Rela. I have ſometime neglected my body, till I ſaw I muſt not wrong the Temple of the Holy Ghoſt: and then I durſt not but eat, though I had no mind to it; becauſe tis an ordinary meanes of preſerving life and health.

S. Anſ. *I cannot do it; I do not abſtaine out of wilfulneſſe, for I would if I could: nor have I any command or temptation in my ſpirit againſt it, as if I ſhould not: but it is, becauſe I cannot. When I have tried, I am the worſe by it, I cannot digeſt it, and the ſmell of it hurts me.*

The *Relator* durſt not then further urge her: and

and being ready to depart; Shee *entreated* his *viſiting* ſome of the *deſpairing* ſoules, that had been with her, and to *pray* for *them*: and for *her ſelfe*, that *ſhee might quietly ſubmit to the will of God, to live or dye; for ſhee found not ſuch contentednes to live, as ſhee deſired, but rather longing to be diſſolved, to be with Chriſt, which was beſt of all for her.*

So he left her more drouping, weak, and penſive, then at any time; ſhee now to the eye of man, drawing neer to death, as he apprehended, and was much affected with it; and ſpake of it to ſome. But yet remembring ſome expreſſions of Faith, that ſhee had uttered before, touching the raiſing up of her body, as well as her ſoule, &c. he had hopes the Lord would yet raiſe up her body, to the praiſe of his Name, & the refreſhing of others, that are deſpairing, diſconſolate ſoules.

And now *behold and ſee the* LORDS *doing: for it is marvailous, and worthy to be remembred.*

That day, and untill about ten of the Clock at night, and all that week before-going, eſpecially (on, and) ſince Tueſday beforeſaid, ſhee had theſe words following her, and ſtill as it were ſpoken to her againe and againe: *viz. With long life will I ſatisfie him.* At firſt ſhee took it to be meant of Eternal life in glory, and rejoyced in it. But when it was opened to her, to be alſo *of long life here*: Shee thought, that would not ſatisfie her; and therefore ſhee would not regard it: being ſo deſirous to be *abſent* from the body, and to be *preſent*

with Jeſus Chriſt; a *little glimpſe* of him that ſhee felt, was ſo ſweet, ſhee ſo defired the *full fruition* of him, that ſhee was not ſo contented to live, as was meet: and as now (having a ſight of it, ſhee defired prayer for her, that ſhee might be; and that ſhee might quietly lie down at the feet of God, to do with her as he would: that ſhee might not be *ſo weary* of the condition the Lord allotted to her. About *ten* at night, this came in, as if it had been whiſpered to her ſoule from God; *Thou haſt not* wearied *me with thy ſacrifices*; *but thou haſt* wearied *me with thy ſins: Yet I, even I am he, that blotteth out thy tranſgreſſions, for mine owne Names* [a] Iſa. 43. 22-25. *ſake* [a]; *and will remember them no more for ever, no not for ever. Thou art mine, my* [b] Cant. 7. 10. [b] *deſire is towards thee. I will* [c] *heal thy* [c] Hoſ. 14. 4. *backſlidings; I love thee freely; I forgive all thy ſins for my Names ſake; as though they had never been committed. Come and ſee, how I have loved thee! How I have ever loved thee! Behold and admire this love of mine. Fathom this ſea of my love if thou canſt, which drownes the multitude of thy ſins: and ſee how I have ever loved thee from eternity, with an endleſſe, boundleſſe, and everlaſting love: the number of thy ſins, and multitude of thy tranſgreſſions againſt me, ſhall never be able to ſeperate the union that I have made between thee and me.*

This manifeſtation exceedingly melted her heart; and the more abaſed her ſoule before him; And ſhee ſaid, *Lord, What wilt thou have me to do?*

It

It was answered, as that to *Paul*, [*Act.* 22. 10.] *Arise and go into Damascus, and there it shall be told thee what thou shalt do: So* (it was given her to understand, that) *shee must arise* from that sinfull condition, *and go*, out of her selfe, *to Christ*, *and he would tell her what shee must doe.* And as he said to *Paul*, (Act. 26. 16.) *Rise, and stand upon thy feet: For I have appeared to thee for this purpose, to be a Minister and a witnes, both of the things thou hast seen, and in which I will appeare unto thee.* So God had bid her *Arise*, and he had raised her soul from the loweſt hell; and now he perswaded her, that he will raise up *her body also*: that she might be a *Witnes* of the Grace of God, to *minister* to others, what he had *administred* unto her. And that as *Paul should be a witnes, both of the sufferings of Christ for him, and of his own sufferings for the Name of Christ*: So *shee* should be a witnes of both in like manner: and set to her *seale*, that *God is true, in whatsoever he hath spoken, and cannot deny himselfe.* And as *Paul*, when he was to live, and to suffer many things; He said, *None of these things move me, neither count I my life deare unto my self, so that I may finish my course with joy, & the Ministery.*— So she must not count *her life* dear to her self, no not her being with Christ, which is far better then this *life*: being confident, that *shee should finish her course with joy*: and now shee must testifie and minister that Grace of God that shee had received, unto others.

Other places of *ministring to others* were brought into her, besides that of *Paul*. Another was of *Peters wives Mother*, Mark. 1. 30. *Anon they tell Jesus of her: and he came and took her by the hand, and lift her up: and immediately the feaver left her: and shee ministred unto them.* Not to Christ onely, but to others. And so must shee. *As Christ himselfe came, not to be ministred unto, but to minister.* Mark. 10. 45.

A *Third* place was, *Luk.* 5. 20-25. where Christ said to the man that was sick of the Palsey; *Man, thy sins are forgiven thee.* There he first cured the soule; and then the body, saying, *Arise, and take up thy Couch. And he arose, and went, and glorified God*; declaring to others what God had done for him. And so must shee.

Besides those three or foure places of *ministring* to others, there were *six places* more brought to her, of such as *Jesus Christ raised up* by his power: and they were set on with power on her soule. One was *Luk.* 7. 14. Christ said to the Widows son, *Young man, I say to thee, Arise: and he that was dead, sate up, and began to speak.* Yet shee desired, if shee might have a place to her more particular. Then was given in that in *Luk.* 8. end; where *Christ* said; *Maid, arise.* And after that a third place, *Mark.* 10. end. It was said to the *blind man* by *Christs* Disciples, *Be of good comfort, rise, He calleth thee.* He called, that would make him whole every whit. (This was suitable to her whose *eyes* were so weak, and dim.)

A

A *fourth place*, Act. 9. 34. *Peter* said to *Æneas*, *Jesus Christ maketh thee whole*, and he arose immediately.

A *fifth place* was, *Act.* 3. 6. *In the* *Name *of Jesus Christ of* Nazareth, *arise and walk: and he arose immediately, and leaped, and praised God: So thou in the* **power, and efficacy of the power of Jesus Christ of* Nazareth, *arise and walk; Jesus Christ maketh thee whole.* Then had thee *Faith* given her, and *Power* instantly, that thee could arise: but her Mother being asleep in the bed with her, thee forbare, till her Mother did awake in the morning.

* So *Name* is put for *power* there, *Act.* 4. 7. 10.

Yet there came *one place more*, (more full, more particular, and more familiar,) *Mark.* 5. end, *Talitha cumi*; *Damsell, I say to thee, Arise*; *and straight way thee arose, and walked. And he commanded that somewhat should be given her to eate.* Here was her *eating*, *arising*, and *walking*. And a full perswasion was given her therewith, that so it should be with her selfe. Thus thee lay, fully confirm'd therein, not sleeping that night at all, but enjoying sweet *communion* with God, till the morning. And *June* 11. when her Mother awoke, and was arising, thee spake to her, with teares in her eyes, being grieved that (through that foresaid pensivenes) thee had not spoken a word to her Mother, and thereby might offend her; entreating her pardon; which was sooner granted, then asked. Then thee declared what sweet refreshings the Lord had given in

that

that night, with power to her soule, in behalfe of her bodies restoring: and named the severall places beforesaid, the Chapter and verse, as they were given in to her that night, so as they never had been given in to her in all her life before; desiring the Maid that tended her, to turne to the Scriptures, one by one; which shee did, and read them, to the last: Shee declaring what *power* came with the words into her: the *last place*, being, *Damsell, I say to thee Arise,--and be commanded that somewhat should be given to her to eate.* So now shee desired they would *give her somewhat to eat.* It being demanded what? Shee would they should give her *some broiled fish.* Which was a strange expression to them, from her, that had not eat a crumme of bread, or other meat, in 76. dayes, nor so much as wet her lips for the last four or five dayes. But shee speaking with such *power* and evidence, they beleeved. Fish was got, and broild, and brought to her: and shee with joy in the Lord, did eat of it heartily before them. And said; *Shee did eat it, because Jesus Christ had sweetened it before: Therefore* shee said, *shee found as much savour, and satisfaction, and delight in it, as if shee had all the dainties and delights in the world in one:* So was this unto her.

Having eaten, and been refreshed, and blessed the Lord, (not finding the least distemper or inconvenience at all thereby;) Then shee called for her *cloaths*, (who had not been able to *arise*, no nor to hold up her head any while in the bed, since

since the sixt of *Aprill* to this 11th of *June*, being 66. dayes:) Her *cloaths* being given her, shee put them on, and *arose*, and *stood* on her feet, and *sate down* in the Chamber, joyfull in the Lord, receiving no hurt thereby. When shee cald for the *Fish*, (as shee said,) shee had this apprehension cast into her: *Thou hast fasted long; thou shalt fast no longer; it was but to make my power known to the sons of men, what I have done, and what I can do.*

Thus the Lord gave a *prolonging* of her life, by *Faith* in the Name of *Jesus Christ of* Nazareth. Thus by *faith* shee did *Eat*, and *Arise*; and beleeved shee should *walk* also. The *two* former she did that instant *June* 11. The *third* was reserved to try her and others, till the Lord should see fittest.

[About the same time of *June* beforesaid, the *Relator* heard of one *H.T.* that then had great enjoyments of God, and could not take in a crumme or sip of the creatures, for full *six dayes* together, yet being in bodily health. It being beleeved by many good people, the *Relator* desired to speak with the *party*, who is of *approved godlines*; and did; and was certified thereby of the truth thereof, *viz.* from *Jun.* 9. the end, till the beginning of *Jun.* 16. 1647. And that both in that time, and before, *the Lord had given in severall discoveries of things to come.* Some particulars whereof were then related, (*viz. Jun.* 19.) It seemed strange to him. Yet he durst not then reject it, being related in a tender modest manner, *exalting God* therein. Since this he hath recalled.

1. That

1. *That* its *no* where said in *Scripture*, that Prophecy, or Miracles, or Knowledge are ceased.

2. That Mr *Fox* in the *Book of Martyrs*, cites many *Miracles* wrought, and *Prophecies* uttered both in the *first hundred* of yeers after the Apostles, and in the *second*, *third*, *fourth*, *fifth*, and so on to his time. The like do *Eusebius*, *Socrates*, and other Ecclesiasticall approved Authors, unto their times. Mr *Fox* cites *Prophecies* of late times, revealed to *John Hus*, to *Martin Luther*, yea and to *himselfe*. Besides other experiences he hath known of.

3. He hath weighed severall *Scriptures*, that seem to hold out such things; as, *Joh.* 16. 8 13. *I will send the Comforter, and he shall convince of sin, of righteousnes, &c.—And he will shew you things to come:* and *Act.* 11. 28. *Act.* 21. 11. 9. *Agabus*, and *Philips daughters* prophecied, *Act.* 2. 13. 16, 17.—33. 38, 39. with *Joh.* 7. 38. 1 *Cor.* 12. 8. 10. 28. 31. 1 *Cor.* 14. 1. &c. Hence he feared to judge or speak ill of what he knew not, and had no experience of in himselfe: But rather judged, he should *try the Spirits whether they are of God, because false Prophets are in the world*, 1 Joh. 4. 1. Rev. 2. 2. And should admire the Lord in his grace to worthles wormes: and should *pray* for the accomplishment of the aforesaid *Scriptures*; as the *Disciples* prayed thus; *Now Lord, behold their threatnings, and grant to thy servants, that with all boldnes they may speak thy word*; (the meanes thereof followeth,) *by stretching forth thy hand to heal: and that signes and wonders may be done*

done by the Name (or power) *of thy holy childe Jesus*, Act. 4. 29, 30. & *Luk.* 17. 5, 6.]

To return: Mris *Sarah Wight* arose from bed, and sate up daily, from *June* 11. till the 25. being Midsommer quarter day. Yet shee remained weak. Her *Mother* and her selfe desired that such as had *sought* the Lord for her, might solemnly *Praise and magnifie the Lord with her* for so answering prayer, for her soule and body. It was concluded to be *Jun.* 26. When, behold, the Lord gives in the *third mercy* before beleeved and hoped for, the very day foregoing it, that their mouths might be the more fild with the High Praises of God, *for* this addition, *viz.* that by Faith shee was strengthened, (as before to *eat*, and to *Arise*: so) now to *WALK*. And thus it was, (as her selfe related it the same day, *viz. Jun.* 25. 1647.) The night before it, she was very ill, till about two in the morning. Then was it hinted into her spirit, that formerly the Lord had promised to her, that shee should *Arise*, and *Walk* and *eat*: And as he had performed two of them, in causing her to *ARISE*, and to *EAT*; so now he was to fulfill the Other, in causing her to *WALK*. Then severall *Scriptures* were brought in to her, with *life and power*: amongst others, these; *Act.* 3. 6. *Peter* said to the Criple, *In the Name of Jesus Christ of* Nazareth, *arise and walke: and immediately he received strength, and stood and walked, and praised God.*

Another was *John* 5. 8. *Jesus said to the man at the*

the Pool, Riſe and walk: and immediately the man was made whole, and walked. Another was *Dan.* 10. 17-19. *When Daniel was weak, one from God touched him, and ſaid, O man greatly beloved, feare not, Peace be unto thee; Be ſtrong, yea be ſtrong.* He was weak in Spirit, and in body; and here it is twice ſaid, *Be ſtrong:* and now he was ſtrengthened in body as well as in ſpirit; *and he ſaid, Let my Lord ſpeak, for thou haſt ſtrengthened me.*

Another place was, *Cantic.* 2. 10, 11. *Riſe up my love, my faire one, and come away. For the winter is paſt.* (With this Paraphraſe,) The winter of afflictions, and temptations is paſt: and the ſummer of joy and conſolation is come: and the Sunne of righteouſneſſe is riſen, which makes it a ſummer indeed.

The laſt place hinted in, was *Epheſ.* 3. 16. *That he would grant, according to the riches of his Glory, to be ſtrengthened with might by his Spirit, in the inner man.* This (ſaid ſhee, in relating it in the morning,) was ſpoke to me, and I did beleeve it was ſo abſolutely. And as *Daniel* was ſtrengthened immediately; *So was I ſtrengthened immediately:* and was vile, and would be more vile in mine own eyes, that the Lord alone may be exalted.

Thus ſhee told her Mother, and another Chriſtian friend: and ſaid ſhee had received ſtrength.

Having declared this, with joy in the Lord, in the morning, *Jun.* 25, being *Midſummer day*, 1647. then ſhee her ſelfe opened her *head* and kombed it:

which

which shee durst not suffer to be done the day before, no nor for about twenty-four weeks before; because it was so exceeding weak and ill, through her so beating it in her former terror, that shee feared it would not hold well together, if it were opened: and of late shee had not bodily strength to do it, till that morning. And now, having dressed it, shee neither fainted, nor got cold thereby: but desiring her Mother, with the Maid, to *call on the Lord, who is worthy to be praised*; shee got up immediately, and *stood* on her feet, *and WALKED, Praising the Lord*. Shee not having walked, nor had so much bodily strength, in *fourscore* dayes before: namely, not since that *sixt* of *Aprill* beforesaid.

Thus the Lord the more fitted her for rendring Praise to his Name the day following: And hereby he gave in to her friends, greater encouragement, and the more occasion of *High Praises* to our God.

Jun. 26. the day appointed thereto being come, there met together Mr *Barker* Minister in *Garlick hill London*, and the *Relator*, Mr *Sprig*. Mr *Brog*, and Mr *Isaac Knight*, lately of *Holland*, with many other Christian friends, to *magnifie* the Lord with them. It was a sweet and joyfull day to many there assembled: Much of God was seen therein.

The Party walked down, from an upper, to a middle-roome, the place prepared for the dutie; shee being veiled; the Lord having made her the more low in her own eyes, and having the more melted

melted and humbled her ſoul, by the greatnes of his goodnes towards ſuch an one: (which frame, the Lord continue to the end.)

The Occaſion of the meeting was declared; Many of the moſt materiall of the former paſſages of the Lords ſpeciall providence, being related, in a way to exalt the *LORD* alone, and not a worthleſſe *Creature*.

Praiſes were then rendred to the *Name of the* * Neh. 9. 5. *Lord*, which *is exalted* * *above all bleſſing and Praiſe*: in ſpeciall with reſpect to this mercy, to ſoul and body: and to the Glorious *Attributes* of God, manifeſted herein.

Some Inſtructions were alſo given, for ſome direction and furtherance herein, both to the *Party* her ſelfe, and to her *Mother*, and to *all* preſent. Amongſt others, ſome from 2 *Chron.* 32. 25. *But Hezekiah rendred not againe, according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him.*

Whence was obſerved:

1. *That the mercies of God, require rendrings unto God*: rendring the glory thereof to him.

2. That *the meaſure of rendring back that the Lord looks ſhould be endeavoured, is, according to the benefit done to them.*

3. That *all neglect of thanks or rendring againe, ſprings from pride*, or the lifting up of the heart, thats the root.

4. That *the wrath of God is againſt unthankfulnes*;

nes: The Lord takes it heavily, when his people walk unthankfully. The *first* was then insisted upon, which being opened, confirmed, and applied; and Praises further rendred, with prayer suitable: there was then a time of bodily refreshing in a cheerfull manner, after the middle of the day; eating and drinking of what was **sweet* *Neh. 8. 10. and *pleasant*: that it might *not* be as a *day of Fasting*. This was but short, and moderate; that it might be no hindrance, but rather a furtherance to the main work then intended. Having eaten, and blessed the Lord; further *Instructions* were given from the words of our Lord Jesus to his own Disciples, in *Luk.* 10. 20. *In this rejoyce not, that the Spirits are made subject to you: but rather rejoyce, that your Names are written in Heaven.* Where is held out to us:

1. That *evill Spirits have been made subject to Christs Disciples.* [and so they shall be, *Mark.* 16. 17. 1 *Cor.* 6. 3.]

2. That *the Prime cause of rejoycing is, that one knows, his Name is written in Heaven.* He is known here what he is, he is of esteem there, he hath interest there, and happines there.

3. That *even the Disciples of Jesus Christ, are prone to be carnall* or fleshly *in rejoycing: and not so spirituall as is meet.*

And from *Hezekiahs* sin, this further Doctrine; That *the Lords choice servants are very subject to the sinfull sins of pride, and unthankfulnesse.*

Praises (with prayer) againe and againe being rendred in the Name of Jesus Christ; and those *Neh. 8. 10. for whom nothing is* prepared, being remembred; and *Conclusion* being made; the Assembly in convenient time was dismissed; many being greatly refreshed in the Lord, who had thus exalted his great and Glorious Name, in *causing LIGHT, thus to shine out of DARKNES*, restoring her soul from so deep despair: and thus *wonderfully raising up her body*, that had been long, to the eye of reason, ready to see *corruption*. [And as her *Brother* Mr *Jonathan Vaughan*, before her *soul's enlargement*, had writ from *Oxford*, confidently, that *Jesus Christ would deliver her*: (as is touched before in *pag.* 5.) So he having been brought to *London* by a good providence just at that time, to see it done, (as *pag.* 25. and 29.) when he was returned to *Oxford* before the end of *Aprill* 1647. He writ thence; *That he made no doubt, but the Lord would restore her body also to its perfect health*; though then it drew neer to death: His words were these:

Most dear Mother, I am constrained to confesse with thankfulnesse, that it was an Almighty Providence, indulgent to me, which brought me home to you in a most seasonable and acceptable time: in which I have both heard and seen the goings forth of the Lord towards my choice and precious Sister, to be in love, mercy, and peace. The strong man is dispossessed by a stronger, Christ (the hope of Glory,) now reigning in her. I make no doubt, but the Great Physician, the

good

good Samaritan, *who hath powred out into her wounded Conscience his wine and oyle; will restore her body to its perfect health: whereby shee may be able in the Land of the living to declare the Riches of the free Grace and love of God, to poor sinners. I came safe to* Oxford, *I praise God*, &c.]

June 30. being the *Monethly fast-day*, shee went to *Great Alhallows* London, (it being neer *Lawrence Pountney*,) and heard M^r *Jo. Simpson* there, [he having known her soul in adversity, was desired to have helped there in the *Day* of Praises; but was hindred by his Preaching that day elsewhere; Mr *Prime* the Minister of *Lawrence Pountney* had an impediment; that hindred him also, where he was desired.] After the *fast-days* Sermons were ended, her heart was drawn out to go to two women, that were in deep despaire, for refreshing them by the comforts shee had received, being greatly affected with their sad conditions: And the day following, being *July* 1. shee so went, to another woman in like condition: (one of the former women, and this, having been with her severall times of late, since her soul was comforted:) By speaking much to them, and by going so far, [about a mile (to and fro) this day, and about as far the day before,] shee was much wearied and spent; so that her body was in some weaknes, for some dayes after. And this was the more encreased by the resortings to her daily, of many in *Lon-*

don, who would draw out expreſſions from her, to her further ſpending of her ſmall ſtrength. Hence, that ſhee might be the more *retired*, and recover ſtrength, for further ſervice among the little ones, that are afflicted, &c. her tender *Mother* hath procured for her a place in the Countrey with a friend there, a few miles diſtant from *London*. *The LORD hath given her to enjoy much of himſelfe in the City: as much, or much more may be give her in the Countrey. Wee cannot leave her better, then in theſe enjoyments, which are a Chriſtians ALL IN ALL.*

July 4. being *the firſt day of the week*, called the *Lords day*. In the night before it, (three dayes before her removall into the Countrey,) ſhee had a *Dream* or Viſion; which left ſo deep an impreſſion on her Spirit, that after ſhee aroſe, ſhee wrote it down, and related it to her *Mother*, and to the *Maid*, by whom the *Relator* hearing of it, asked her about it, and deſired to ſee the writing: The ſubſtance of it was this:

On Saturday-night laſt, I was in Dreame, in great terror, and ſo quaked, that the bed did ſhake under me. I ſo wept, that my face was wet, when I awoke. I apprehended my ſelfe violently hurried down a very ſteep hill; and being therewith terrified, it was darted into me preſently, that it was the Hill where the ſwine that were poſſeſſed with Legion, *ran down violently into the Sea that was at bottome of that ſteep place. And as I was thus hurrying down the ſame, I ſaw as*

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I apprehended Horſes, red and white, and black, and of ſome other colour, were running down before me. And being thus carried down a great way, and through the depth of it, and darknes that was, I could ſee no bottome of it; being overcome thereby, I cryed out to God, Lord help, I periſh, I periſh; I am not able, I am not able to go down it. *And wept. A voice preſently anſwered me,* I am able to carry thee upon Eagles wings. *And inſtantly, one like the appearance of a man, (but the Glory of him was ſo great, I cannot expreſſe it; he) came, and took me in his armes; and carried me down, to the bottom of the hill. And then he ſaid to me concerning the appearance of the* * Horſes, *that were hurried down before mee;* Theſe are all thy ſpirituall enemies; and I have trampled them under thy feet[a]. *And then he carried me in his armes up to the top of the hill: and then, and not till then, he told me the reaſon why he carried me, firſt down to the bottome of the hill, ſaying;* I could have carried thee at firſt to the top, and not to the bottome: but thus I did, that thou maiſt prize the mercy the more, in delivering thee from the lowermoſt hell: and that thou maiſt prize Heaven the more. *And he further ſaid,* I have gone before thee, and have made crooked places ſtraight before thee, and have broken in pieces the gates of braſſe, and have cut in ſunder the barres of iron: I have done it for thee. *He that carried me, and ſpake thus to me,*

* As good Angels are ſent to & fro, *Zach.* 1. 8. 10. So bad ones go to & fro in the earth, *Iob* 1. 7. 1 *Pet.* 5. 8.

[a] *Rom.* 16. 20.

was so glorious, that its beyond what I can expresse. Upon this I awoke, my cheekes being wet with weeping. And considering and musing about this; immediately this was brought to mind: Wherein have I made thee accepted? Is it not in my beloved Son, in whom my soul delighteth?

The glory of this was so great, shee could not tell how to set it forth: and then was it brought to mind, that it is called in the Scripture, *Riches of Glory*, Ephes. 1. 18. *Riches of his Glory*, Ephes. 3. 16. *Glory of his Grace*, Eph. 1. 6. *Riches of his Grace*, Ephes. 1. 7. *Exceeding riches of his grace*, Ephes. 2. 7. In the morning shee caused *Hanna Guy* the Maid that attended on her, to turne to the places, and to read them.

The *Relation* hereof was taken as is beforesaid, the 7th of *July* 1647. being the day of her going from *London* a few miles into the *Countrey*, to be the more retired, that here was daily tyred or wearied out, by many, especially afflicted ones in spirit, that daily resorted to her. (M^tis *Harrison*, wife to the *Chamberlaine* of *LONDON*, affording her the courtesie of her Coach for her better conveyance.)

The LORD having thus far carried on his own glorious work in an *Earthen Vessell*, and brought things to such a sweet period; wee may *Conclude* with joy in the Lord; having heard herein of his so notable and marvailous a work: of one he hath *brought from the jawes of hell, to the*

joyes

joyes of Heaven: from ſuch Terrors, ſo occaſioned, to ſuch *perfecting of praiſe, out of the mouth of a Babe:* inabling ſuch an one now, ſo to improve and make uſe of the *Holy Scriptures*, to deſpairing ſoules, and otherwayes. Raiſing up not onely her ſoul, but her body alſo ſo wonderfully, by Faith in his Son.

And now, *is this nothing to you, O yee that paſſe by*, you that read, or that ſtand, or ſit by? Is there nothing that the Lord hereby ſpeaks to your heart? *Mic. 6. 9. The LORDS voice cryeth to the Citie, and the Man of wiſdome ſhall ſee thy Name: hear yee the Rod, and who hath appointed it.* Hath the *Rod* a *voice?* Doth the *rod* of affliction ſpeak to thee? Doſt thou hear what it ſaith? And doth this *Work of Gods wiſdome and mercy ſpeak nothing to thy ſoule?* If thou wouldſt deſire to make the beſt *uſe* thereof, but ſeeſt, thou art *not ſuch a man or woman of wiſdome*, as to *ſee* and *hear* ſo fully as thou deſireſt what it may ſpeak to thee; *What honey may drop to thee out of this Rock:* And therefore thou deſireſt to be helped herein, *What benefit may come to us from this Conſideration?*

Anſ. Much every manner of way, if the Lord will pleaſe by his Spirit to put an edge to it, and to ſet it home to our hearts with a ſtrong hand.

1 *Uſe.* Seing the *Works of God declare his Glory*, and are for our edifying, as truely, and as well, as any other Ordinance, (as *Pſal.* 19. 1. *Pſal.* 8. 3, 4. *Pſal.* 145. 5, 6, 7, 10.) I ſay not, as much as the

word, *Psal.* 138. 2. but as truely, & so *as well* as it, *Psal.* 19. 1--7, 8. *Rom.* 1. 16. 20. *Act.* 14. 17. *Act.* 17. 24, 26, 27. *Act.* 8. 4, 5, 6, 7. *Act.* 10. 35. 42.

That therefore, the Lords speciall works, *the workings of his Holy Spirit*, being honorable and magesticall, *are to be sought out* (as most precious things) *of all that have pleasure* or *delight in them*, *Psal.* 111. 2, 3. Seing *he hath done them to be remembred*; Why then is there a slackness in any of us, (who professe we delight in God and love him,) to search out such speciall works as these, when we hear some hint of them? Thus robbing *God* of that *honor*, and our *selves* of that *good*, that might have accrued thereby: and shewing our selves like the *bruitish man*, Psal. 92. 5, 6. Psal. 28. 4, 5. Isa. 26. 11.

2 *Use*. *That we think not strange, if wee heare of some in deep despair*, and *judge not hardly* of such, as speak great things against themselves: but rather judge, what a *burden* is the least sin, if it be *felt* as tis indeed? This is the *fruit* of sin: such may be neerer the enjoyment of mercy, then *sinners* in *Zion*, that are *at ease*: and then *careless Daughters*, *Isa.* 32. 9. 11. *Isa.* 33. 7. *Psal.* 73. 3, 4. 14, 15.

3 *Use*. To be a *Caution*, and as *a Warning-Piece* both to all *Superiours* and *Inferiours*. 1. To all *Superiours*; whether *Husbands*, *Parents*, *Masters*, or any *Officers* in *State* or *Church*, to beware of *urging any*, by any meanes, *to doe*, speak, subscribe, *or act any thing against their Conscience*, *or with a doubting*

ting Conscience: though themselves are perswaded of the lawfulnesse of the thing, as it was with her superiour: but yet as you have heard (*pag.7.*) this was one of the first chief occasions of this so terrible a condition to this lately afflicted handmaid, for many yeeres, and was no small occasion of trouble to the said superiour afterwards.

2 *Branch.* The like *Caution* it may be also, *to all Inferiours*, to *wives*, to *children*, to *servants*, *flock*, and *subjects*; against fearing *man*, that shall *dye*, more then the *living God:* and obeying man, rather then God, by doing, speaking, or acting of any thing, to please men, that the word or conscience shew, to be displeasing to God. Least for your so doing, your terrors and punishment, may be as great, or greater then those of this handmaid, for the like offence: Yea *least God teare you in pieces, and there be none to deliver you*, Psal. 50. 22. and least both you and your Commander repent, when it is too late.

I heard of a Maid in *Suffolk*, whose *Parents* feared shee should grow too pure and precise: and on a *Lords day* evening, the *Mother* bid her doe some work: which *shee* judging unlawfull, (or at least doubting of,) *entreated to be spared in it*; but her *Father* threatning to beat her, *shee did it*, and the next morning shee kept her bed; and so did shee many weeks together upon it; being terrified in *Conscience, for her preferring man before God:* being unfit for work, it repented her Parents, and her

selfe

selfe too, too late: I never could heare that shee got any comfort.

Also *a young Gentleman*, being a scholler, of whose deep despairing of ever being saved, and of his strong perswasion that he should be damned, Mr *Cast*, Mr *Whitakers*, Mr *Chr. Love*, and the *Relator*, with many other Preachers and Christians, had notice, and sad observation. His *Father* a Gentleman in the Countrey, brought him up to *London*, to procure some to speak to him, and to pray for him, having him present with them. This Christian duty was solemnly performed by those beforenamed, and by others, in severall solemne *dayes of Fasting and Prayer*. The beginning and chiefe *first moving cause* of those so sad perswasions was, *because of the Oathes and Subscriptions imposed by the Governours in the University, which he submitted to*, (with the multitude that stuck not at them,) *though he had his Conscience warning him; yet thus doubtingly, or against his Conscience, he yeelded to the Ordinances of his Superiours. But his thus doing brought great sorrow on his own soul, and on his Parents and friends, that sympathized with him.* Amongst others, the *Relator* could more *sympathize* herein, then many others, in regard himselfe had been much afflicted in Spirit, for his *University Oathes*, and *Subscriptions; and yet had found that though his sin abounded therein*, [it being done with a staggering, (or worse, with a reluctant) Conscience;] *yet the* **Grace of God had*

*Rom. 5. 20.

had the more abounded, and been magnified *towards him*, in manifesting that he had forgiven so foule and hainous sins.

After all meanes used with this young *Gentleman*, many severall dayes, he returned home more wounded and terrified; because so *many* had taken so *much* paines with him, and he was *no whit better*; and therefore *far the worse* in his account; as he shew'd after his returne home in many sad Letters, in black lines, to the *Relator*; and *because he could write no other language, but the language of Hell*, (as he said,) *he therefore would cease to weary him with it*. And so he ceased writing. And although since that time, the Lord hath given him hopes of his love in pardoning his sins, and transgressions; yet these sad *examples*, (and many moe of like nature that might be produced,) may suffice for a *warning to Heads and Governors in Universities, and Corporations*; and to all *Magistrates, Officers, Masters, Husbands, and Parents, all Superiours* whatsoever, to beware of *laying on heavy burdens*, by * *Oaths, Subscriptions*, or *Commands*, on any Persons, whose *Consciences* when they are *distressed*, they are never able to relieve or *release*, *from Hellish continuall feares and torments*, Psal. 50. 22. Mat. 27. 3, 4.

And for all Persons, to *keep*

* Seeing OATHS should be given and taken onely in such cases, and in such rite and forme, as is warranted by the word of God; viz. *in truth, righteousnes*, & *judgement*, Jer. 4. 2. Rev. 10. 5, 6. *To be an end of all strife*, Heb. 6. 16. *Because*

cause of Oaths (not warranted) *this land mourneth*, Jer. 23. 10. Oh that Reformation were herein, as in all things els!

the heart and Conscience, [a] *above all keeping*; *Fearing God*, *above all*. [a] Pro. 4. 23. *Hebrew*. Luk. 12. 4, 5. Act. 5. 29. Luk. 14. 26, 27. 2 Tim. 4. 12, 13, Heb. 10. 26, 27.

Fifily, Learne hence to *fly Censuring* the most vile and *desperate* of all sinners. Say not, *they are Reprobates*, though they are *damn'd already* in their own perswasion; as this party was. So was Mris *Honywood*, Mris *Drake*, &c. and yet obtained mercy.

Sixtly, Be not *weary* therefore of using all good *meanes* for help to such as are hopeles and desperate, as these parties were. The Lord may come in the *last houre*. *He is not weary nor faint in seeking your good daily*. However, your labour of love is accepted of the Lord.

Seventhly, Limit not the *Holy One of Israel to any outward meanes whatsoever*; seeing he gave this party Faith and glorious joy in himselfe, when shee was struck *deafe and blind*; that till that deafnes, was as one in Hell already. But rather beleeve the *Proverb*, Jehovah ijreh, *Jehovah will be seen in the Mount*, Gen. 22. 14.

[a] *Isa.* 2. 11. [a] *Ps.* 8. 1, 2. *Act.* 3. 12. [b] *Mic.* 7. 18 [c] *Isa.* 42. 8.

Eightly, Exalt the Lord the Creator alone, and not the Creature: Say not, *What a one is shee?* but, *What a* [b] *God is he?* in all reading, or speaking, of her, or to her. For the Lord is jealous of his glory, and will not [c] give it to an image of him.

Ninthly,

Ninthly, Behold here whats the *moſt effectuall meanes of humbling* the heart and melting it, and of furthering *faith* and *love*; and whats the *greateſt ſupport* and comfort in the greateſt troubles and burdens about ſin: namely, *the diſcovery of the abundant* *Grace of God in *juſtifying the ungodly*; *in giving his own Son to reconcile enemies*; *and the love of Chriſt, whilſt we were in our ſins, and had nothing in us that is lovely, that yet he ſo loved us, as that he gave himſelfe for us.*

* Eph. 2. 4. Rom. 4. 5. Rom. 5. 6. 10 Iſa. 53. 5. Eph. 3. 19. Eph. 5. 25. Eze. 16. 6. 8.

Tenthly, and laſtly, Let all ſuch as read or hear theſe wonderfull dealings of the Lord herein; *Conſider how it is with their own ſoules.*

Firſt, If the Lord hath ſealed thee by his Spirit to the day of Redemption: in the Spirit magnifie God, and feed on him, and on his Sons love daily, in the Goſpel promiſes and priviledges: And *the more thou haſt received, be the more humble*[a], *and thankfull to God, and ſerviceable to him in the Power of his Son; and the more pitifull, and* [b] *tender to others, conſidering thy ſelfe.*

[a] 1 Cor. 4. 7. Pſal. 116. 12.

[b] Tit. 3. 2, 3. Gal. 6. 1.

Secondly, If thou haſt no experience of ſuch kinde of ſpeakings of the Spirit to thee, or of ſuch manner or meaſure of Faith as here is mentioned; (both of which the *Relator* wanting, waits for;) 1. *Do not decry, or cry down what thou knoweſt not.* 2. *Envy not others.* 3. *Be not dejected, becauſe more is given to others, then to thee: But bleſſe the Lord in his*

his various dispensations, that best knoweth what kind and measure is meetest for all, Mat. 25. 15. Eph. 4. 7-16. 4. *Pray for more powrings out of his Spirit, upon his sons and daughters, as he hath promised to doe in the last dayes,* Act. 2. 17. 33. 38, 39. Joh. 7. 38, 39.

Thirdly, If thou art of a sorrowfull spirit, by reason of sin, fearing, because it is so and so with thee, that there never was an effectuall work upon thy heart; finding such a power of sin and corruption, such dulnes, coldnes, hardnes of heart, lazines, filthines, pride, self-ishnes, or the like baseneſſe: *Look not thou so much backward, in toyling to make out the former work, and still questioning about it, and how bad thou hast been, and art since; as forward, at that abundant GRACE herein magnified and ADVANCED to them that yet are a farre off, without God, ungodly, enemies to him, to unfitted, unprepared ones, to the CHIEFEST OF SINNERS.*

Fourthly, If thou hast desires after full enjoyments of Jesus Christ, and some hopes that he is thine; but no assurance of it; *Blesse the Lord, and be thankfull to him, that hath done so much for thee, that didst more desire sin and vanity. But rest not in such desires, but seek and presse hard for assurance.*

And *lastly*, If thou hast long sought and waited for assurance that Christ is thine, and yet hast not attain'd it: 1. *Beware of murmuring and quarrelling against God, by this Example, how grievous to her soule her murmuring hath been.* 2. *Despair not,*

because

becauſe ſhee obtain'd mercy, that was ſo deep in that ſin. 3. *Wait humbly and patiently on the Lord, that hides himſelfe, that thou maiſt ſtill ſeek, and the more prize his mercy, when at laſt he ſhall manifeſt it to thy ſoule.* For therefore will the LORD wait, that he may be gracious to you: and therefore will he be exalted, that he may have mercy upon you: For the LORD is a God of judgement. *BLESSED are all they that wait for him,* Iſa. 30. 18. A power to wait, is alſo from him that bids you wait, and promiſeth, that *they that murmured, ſhall learne doctrine,* Iſa. 29. 24. And to *put his law in our heart,* Heb. 8. 10. Namely, to enable us to what he commands us. *THE GOD OF ALL GRACE, perfect the good work he hath begun in thee,* Phil. 1. 6. To him be all glory by Chriſt Jeſus, to the age of ages, Amen, *Eph.* 3. 21. *Greek.*

FINIS.